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THE

Missionary Review of the World

VOL. XVII. NEW SERIES VOL. XXVII. OLD SERIES

JANUARY TO DECEMBER, 1904

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FUNK & WAGNALLS COMPANY
NEW YORK LONDON
1904

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REAR-ADMIRAL URIU

The Japanese commander in the fight off Chemulpo. He is a confessing Christian, and was educated at Annapolis Naval Academy.

HON. HORACE N. ALLEN

The United States Minister to Korea. Dr. Allen was the pioneer medical missionary who, by his skill and tact, opened wide the door of Korea to Protestant missions.

REV. H. G. UNDERWOOD, D.D.

A pioneer Presbyterian missionary in Seoul. He has been instrumental in establishing self-supporting churches in Korea.

REV. GEORGE HEBER JONES

A leading Methodist missionary in Korea—one who has done much for the literature and educational work of the Hermit Nation.

FOUR CHRISTIAN LEADERS IN THE FAR EAST

THE
Missionary Review of the World

Old Series Vol. XXVII. No. 4 | APRIL | New Series Vol. XVII. No. 4

THE WAR AND OUR DEVOTED MISSIONARIES *

BY REV. ARTHUR JUDSON BROWN, D.D.
Secretary of the Presbyterian Board of Foreign Missions

In common with the whole civilized world, Christian people are following, with absorbing interest, the progress of the war between Russia and Japan. But as the supporters and friends of missions, we have a deeper and more personal interest than the general public; for we have in Korea relatives and friends, to say nothing of a considerable amount of property, while some of us have learned to love the Korean Christians, who are in greater danger than any one else. A war which makes Korea the battle-ground of the land forces places all these sacred interests in jeopardy.

The attitude of the boards and the missionaries toward the contending parties should be the strictest neutrality. Of course we have our personal sympathies, and, perhaps, we have a better right to express them than others, for the issues of this war may vitally affect the work and the workers very dear to our hearts. Nevertheless, as noncombatants, as citizens of a neutral nation, as those who wish to minister to the sick and wounded of both armies, and as those who expect to remain and prosecute missionary work under any government that may be established, we should, in our official relations, carefully refrain from taking sides. Missionary interference, one way or the other, would count for absolutely nothing in determining the issue, while it might imperil the workers, and, perhaps, subject our work in Korea to hostile and restrictive measures for generations to come.

Should the missionaries remain in Korea, or should they leave the country until settled conditions are reestablished? Of course our first solicitude should be for the women and children. They are placed in special jeopardy at a time of excitement and lawless violence. They are peculiarly defenseless, and they can not so easily get away in case of necessity. Accordingly the Presbyterian Board has both written

* From all over the country letters and telegrams from anxious people inquire as to the safety of those who are dear to them, and what policy is to be pursued by the board. I do not profess to speak for any board but our own, nor, indeed, have I been officially authorized to speak for that board, but as one who has visited Korea, who personally knows many of the Protestant missionaries there, and who has received great kindness from multitudes of Korean Christians. I comply with the request of the Editor of THE MISSIONARY REVIEW to write a few words on the subject.—A. J. B.

and cabled to the Korea mission to take such prompt and effective measures as prudence may dictate for the safety of women and children. This, however, does not necessarily involve their return to America, except in the case of those whose furloughs may be due or whose health may require it. With the exception of those at a very few interior stations, most of the missionaries in Korea have easy access to the sea. The new railway between Seoul and Fusan is nearly completed, and will aid those in the southern part of the country in reaching Fusan, a port but fourteen hours by steamer from Nagaski, Japan. Missionaries in the center of the country would have no difficulty in reaching Chemulpo, which is connected with Seoul by railway. The great station of Pyeng Yang in the north, where there is a considerable force of Presbyterian and Methodist missionaries, is on a river down which a stern-wheel steamer runs regularly to the port of Chinampo—a trip requiring but a few hours. Nearly all the missionaries in Korea could reach one of these three ports in a short time. It is but twenty-four hours by steamer from Chemulpo to Chefoo, China, and but eighteen hours farther to Tsingtau, while the latter place is only thirty-six hours from Shanghai. In all these places there are American and European warships, and women and children would be as safe there as at home. However, so far as present advices are concerned, it may not be necessary for the women to leave the country. The missionaries themselves, in conjunction with the United States Minister, can most wisely determine that question.

But what should the men do? Of course, we first ask: What is the advice of the Ministers and Consuls of the various powers? It may be urged that, from their position, they are more apt to be disinterested, and, therefore, to be wiser on this subject than missionaries, who are naturally eager to remain with their homes and work. Moreover, we are under moral obligations to attach great weight to their judgment. If missionaries receive the benefits of their citizenship, and if their acts may involve their governments, they should recognize the right of the authorized representatives of those governments to counsel them. The presumption should be in favor of obedience to that counsel, and it should not be disregarded without clear and strong reasons.

But we can not ignore the fact that, whatever may be the personal sympathies of individual Ministers or Consuls, diplomacy as such values only the secondary results of missions and not the primary ones. Government officials, speaking on missionary work, almost invariably dwell on its material and civilizing rather than its spiritual aspects. They do not in their official capacity feel that the salvation of men from sin and the command of Christ to evangelize all nations are within their sphere. Moreover, diplomacy is proverbially and necessarily cautious. Its business is to avoid risks, and, of course, to

advise others to avoid them. The political situation, too, is undeniably uncertain and delicate. The future is big with possibility of peril. In such circumstances we must expect diplomacy to be anxious, and to look at the whole question chiefly from the prudential view-point.

But the missionary, like the soldier, must take some risks. From Paul down missionaries have not hesitated to face them. Christ did not condition His great command upon the approval of Cæsar. It may not be perfectly safe for foreigners to reside in the interior of Korea. But the work must go on. Devoted missionaries have accepted the risk in the past, and they will accept it in the future. We recognize the importance of worldly wisdom. We must exercise common sense. And yet this enterprise is unworldly as well as worldly, and when the soldier of his country boldly faces every physical peril, when the men of the world unflinchingly jeopardize life and limb in the pursuit of gold, when the Roman Catholic priests stay in their remotest stations, shall the Protestant soldier of the Cross be held back?

If the diplomatic representatives of the powers should insist on the missionaries leaving their posts, their wishes must not be lightly disregarded, and if the missionaries remain in such circumstances they must, of course, be prepared to accept the responsibility for the risks involved. The Presbyterian Board has informed the Korea missionaries that if any man feels that there is undue risk in remaining, and that he ought not to stay, he is fully authorized by the board to go to a place of safety. We do not wish any missionary to feel that the board requires him to run any risks that are contrary to his own judgment and sense of duty.

The Effect of the Withdrawal of Missionaries

But, on general principles, it seems to us that for all the missionaries in Korea to be withdrawn at this time would be calamitous. The property abandoned would probably be looted if not destroyed. Even in America abandoned buildings are apt to suffer from thieves, and in such a country as Korea it is probable that little would be left. Moreover, the missionary is urgently needed for safe-guarding the interests of the work and for the moral effect upon the Koreans. As we are going on with our work, it is desirable to avoid, if possible, a demoralizing interregnum.

Consider, too, the lot of the poor Koreans. Neither Russians nor Japanese are apt to concern themselves particularly about the unhappy people who are between the upper and the nether millstones of contending armies, while at such a time lawless and turbulent men are almost certain to find their opportunity. Even in Christian America, when a destructive fire was raging in Baltimore, thieves and scoundrels took such advantage of the general panic that the police were

unable to cope with the situation, and a strong military force had to be called out. What, then, is to be expected in such a country as Korea in time of war? Those poor Koreans in this hour of need will look to the Protestant missionary as to their only friend and counsellor, and if he leaves them, they will be scattered abroad as sheep having no shepherd. Now is the time for the missionary ministry in Korea. To leave the field to the politician, the soldier, and the trader would be to dishonor Christ, to fail to utilize an unprecedented opportunity, to abandon the helpless native Christians in their hour of sore need, and to prejudice missionary influence at home and abroad for a generation.

I am astonished by the occasional remark that a missionary can do so little in Korea at present that it would be wise to anticipate or prolong furloughs home. True, it may not be practicable to keep open a school or to make long itinerating tours. But is missionary work simply institutionalism? Can a missionary do nothing because he can not superintend something? There was never more urgent need than there is to-day for loving, personal work, and the opportunity is ample. If one can not remain in his own station, let him help some sister station of his own or another board. Even if the whole interior should be closed, there are enough Koreans who have never heard the Gospel outside the zone of military operations of foreign armies to keep all the Protestant missionaries in Korea busy for a year, and still the proportion of Christian workers to the population would be less than in New York and Chicago. Dr. Lillie E. V. Saville, of the London Mission, who reopened her dispensary in Peking shortly after the Boxer outbreak, wrote afterward: "I have never had such rich opportunities for sowing the seed, and I am sure in many hearts the ground has been prepared during the past months of disorder and suffering." Other missionaries gave similar testimony. This is not the time for the messenger of Christ to hold his peace, but to preach with new zeal and fidelity.

More than two months ago, in anticipation of the outbreak of hostilities, the Presbyterian Board adopted the following as the expression of its policy:

Careful consideration was given to the situation of the missionaries and mission work in Korea, in view of the possibility of war between Russia and Japan, which might make Korea the battle-ground of the land forces. It is voted to advise the Korea mission by cable if necessary:

First—That all missionaries and mission property not already registered at the United States Legation be so registered at once.

Second—That the American flag be hoisted over such mission property and the residences of the missionaries, in order that all may know the nationality of the owners and occupants.

Third—That in the event of war being declared, such measures be taken for the safety of the women and children of the mission as may be

deemed prudent in consultation with the United States Legation and the commanding officers of the United States naval forces.

Fourth—That the men of the mission be advised to remain at their posts as far as practicable, but that any member of the mission who feels unwilling to remain be authorized to go to the nearest place where he would regard himself as safe (as, for example, Tsingtau, Shanghai, or Japan), a return to America being, in the judgment of the board, unnecessary except, perhaps, in the case of women whose furlough may be nearly due.

Fifth—That, in general, the mission be authorized to take such steps as the majority of the mission may deem necessary in consultation with the United States Legation and the commanding officer of the United States naval squadron, the board to be consulted by cable or otherwise if possible, but in case of emergency, the mission to be free to act without consultation with the board.

In sending this to the field, however, we were careful to explain that the board's action was not mandatory, but only advisory. We do not deem it wise to attempt to control too far the freedom of judgment of those who are on the ground. I can testify from personal knowledge that there are no wiser, abler, or more devoted men and women in the world than the Protestant missionaries in the "Land of the Morning Calm." There is not the slightest probability or even possibility of their failing to meet the stern test of war. They entered Korea when there was bitter hostility to all foreigners. In the early days of mission effort, they unhesitatingly braved not only physical hardship, but imminent risk of personal violence. They penetrated, unarmed and alone, to the remotest parts of the country, undismayed by opposition and the fear of robbers. During repeated insurrections and tumults, and amid deadly pestilences of cholera, they stood heroically at their posts, tho death repeatedly stared them in the face. In the dark days of carnage during the China-Japan War, the splendid devotion of the missionaries did more than anything else to disarm prejudice and to open the hearts of the Koreans to the message which was exemplified with such fidelity. Such men can be trusted to do what is right.

Anxious relatives should remember that the missionaries have the cooperation of an exceptionally capable, sympathetic, and experienced United States Minister, the Honorable Horace N. Allen, who was himself formerly a Presbyterian medical missionary. From our relations with the Government of the United States during the Boxer outbreak, and from more recent communications with the Secretary of State touching our interests in Korea, it is evident that our Government at Washington is cordially disposed to do everything in its power for the protection of American citizens in Korea. There is a squadron of United States warships now in the harbor at Chemulpo, and numerous other warships are within easy reach if needed. The friends of the Korean missionaries may therefore be assured that the missionaries themselves, in consultation with the United States Minister and the

commanding officer of the United States naval squadron, will not hesitate to do what is believed to be wisest and best.

We need not add that at such a time the whole Church at home should unite in earnest and importunate intercessory prayer that the missionaries may be given all needful wisdom and strength in this time of great need; that the poor Korean Christians may have the spirit of fidelity, and may be able to endure all long-suffering with joyfulness, and that the God of nations may overrule the strife of man to the furtherance of His Kingdom.

PASTOR OBERLIN AND HIS WONDERFUL WORK

"MIRACLE OF MISSIONS," No. XXXIII

BY THE EDITOR-IN-CHIEF

Pastor Oberlin's kingdom, like that of his Master, came without observation. The story is one of the most remarkable that has ever been written, tho very little is known about it in the Church at large.

Johann Friedrich Oberlin was born in 1740 and died in 1826, very nearly having completed eighty-six full years. He was distinguished by active benevolence and wide usefulness. The special field of his labors was Waldbach, in the Ban de la Roche, or Steinthal, a wild mountainous region of Alsace.

His work in this district began in 1766, and therefore covers a period of twoscore years. We question whether any similar period has been passed in work more thoroughly apostolic in character, more unselfish in spirit, or more permanent in substantial results. Oberlin was a philanthropist in the very best sense, and has been called "The Apostle of Alsace." Altho it was a home field as to locality, it was, in all essential respects, virtually a foreign missionary work, for even the South Sea Islanders were scarcely more heathen or uncivilized than the inhabitants of that isolated district.

Nearly a century before Oberlin went to Waldbach it had been annexed to France, but in feeling, faith, and language the people were still alien. They were cut off from their neighbors in a double sense: they had practically no communication with outsiders, and their abode was almost inaccessible. They had not even proper roads for travel or transportation.

Tho they were marked by some of the substantial characteristics of the Germans, and were not much given to crimes or violence, they had a reputation for a savage disposition which kept others from intruding upon them. Their mountain fastnesses were like fortresses, into which there was little desire to attempt an entrance.

The people were professedly Protestants, but it did not seem worth while even to the most rampant Papists to carry on a crusade against

them; they seemed to be too uncivilized and unapproachable to be worth the risk of a conflict.

When Oberlin first went among them they were already reverting to their original barbarism; they no longer built houses, or even tilled their fields. They lived on the wild products of the ground, and such wild animals or game as their forests supplied. They had no books, and their very language was degenerating into a mere jargon. They were victims of superstition, immorality was prevalent, and deadly feuds were frequent among them. Oberlin understood the character of the people, but applied for the position as pastor to five widely scattered villages of the district. He had lived all his life at Strasburg, where his father was a professor in the university. His own scholarly attainments might well have secured for him an exalted position there, but the destitute and neglected condition of the inhabitants of Waldbach so appealed to his missionary motives that he was not deterred from taking up his chosen task of humanizing and Christianizing this people. His affianced bride, Salome Witter, encouraged his purpose, and could not be persuaded to let him go alone. She had a spirit like his own, and the misery, poverty, and wretchedness of this people rather attracted than repelled her.

Oberlin went to his chosen field of labor and took up his abode in a half-ruined stone hut, which he undertook to make comfortable. The people looked with surprise at the labors of the new pastor; what more could a man desire than to have a roof over him with a hole by which to carry off the smoke! He secured doors and windows, built a chimney, separated the hut into four rude rooms, cleared a little space about it and planted a garden. All this he did not only for his own comfort, but because he felt that these wild people needed an example of decency and order. Conversation upon spiritual themes were not comprehended by intellects dulled by neglect, but the presence of a well-regulated Christian home among them proved to be one of the first conditions of a Gospel witness.

Salome's friends were appalled at the prospect of her sharing in this work, and tried to dissuade her from the marriage. In fact, Oberlin himself was ready to release her, but she would not forsake him. On the contrary, she insisted on going with him to his mountain home, over a long and perilous journey, fording rivers on slippery stones which were frequently covered with deep water. When, with garments torn and dripping, she reached the door of her husband's hut, even this brave and good woman almost despaired of ever making such a place habitable. But with her woman's wit she soon turned the dreary hut into the semblance of a humble home.

Oberlin felt that one of the first things necessary was to construct roads to connect the villages with each other and with Strasburg. He met only obstacles in this undertaking, as the people were preju-

diced against such innovations, and thought that roads would be attended by ill luck and possible invasions by their enemies. Their resolute pastor, however, was willing to risk the ill luck, and with pickaxe and spade he and his wife set to work to build a road to Strasburg. Finally the people who had not been affected by his words were shamed into helping in the work.

Oberlin planned to construct a bridle-path, as most of the inhabitants of the district had never seen a cart and did not even understand the use of such a thing. How could any wagon get over the river on the slippery stepping-stones? This primitive people could not be persuaded into building a bridge until some years later, when their pastor himself had nearly been drowned by falling into the stream at flood-tide while returning from a visit to a sick parishioner.

He undertook to persuade them to till the ground and raise potatoes, and when he had raised a crop their astonishment was unbounded. As the family of Oberlin and his wife grew, their children took part in their agricultural work, so that the whole family was a standing rebuke to the idleness and sluggishness of their neighbors.

The Coming of Louise Scheppler

Perhaps the most important event at this stage in Oberlin's life was the taking into his family of a young thirteen-year-old girl by the name of Louise Scheppler. At that time his wife had four children and was borne down by domestic burdens, so that help became necessary. There was no one in the district who was fitted to become an inmate of the pastor's house. Their sympathy was, however, awakened on behalf of Louise, who was left an orphan by the death of her father. After much consultation and prayer, they took her into their family. The same care which had turned the wilderness into a garden was blessed in turning this little waif into a helper and friend. She was by nature patient and industrious, humble and gentle, and rapidly became not only a capable servant but a faithful companion and wise counselor. After the death of Oberlin's wife in 1886, she became like a second mother to the children. At this time Louise was twenty years of age, and had the care of this family of seven children, the youngest a mere infant. There were also the fields to till, cattle to tend, food to prepare, clothes to wash, and, in a sense, the whole parish to guide.

Oberlin himself was almost overwhelmed with grief, and Louise became virtually the pastor of his afflicted people. This young peasant girl proved not only unselfish and heroic, but she developed a genius for missionary work, and became the guiding figure of the family group. She became also the adviser and counselor of the parish, and active in labor and aggressive in counsel, but unobtrusive

and free from self-consciousness. She had that rare quality of tact, combined with perfect simplicity and gentleness.

In the family her great aim was to keep the memory of the dead Salome green in the hearts of her children, and so to conduct herself toward the pastor as never to make it possible that there should be any word of reproach or any suspicion of wrong.

It is remarkable how God raises up servants and adapts them for the work He has for them to do. Louise Scheppler proved herself to be created in Christ Jesus for good works. For example, Oberlin had set up schools for boys and girls, and Louise became the teacher. She instructed the girls in useful domestic arts (sewing, ironing, and cooking), as well as reading and writing, while Oberlin sought to train the lads not only by books but by nature studies. He established a book club and lending library, and set up a kind of branch Bible society. Having no little knowledge of herbs and simple drugs, he also put a dispensary into working order.

The Genesis of Industrial Exhibits

Other forms of useful public institutions were the fruits of Louise's invention and observation. She noticed that the humble villagers were, like children, easily stimulated by praises and prizes, and it occurred to her to establish a little agricultural exhibit where year after year they could show the progress in agricultural implements, and the improvement in vegetables and fruits produced. Prizes were given to stimulate competition. This idea, first evolved from the shrewd brain of a rude Alsatian peasant girl, was the starting-point of all the great international competitions and monster exhibitions in history.

The disorderly and quarreling community was thus gradually readjusted to order and peace; the people lived in decent houses, and cultivated the potato and flax, as well as other vegetables and fruits. Their material wealth increased, and they opened trades with neighboring countries, in return for their exports receiving money, the use of which had not previously been known among them.

Oberlin himself acted as a kind of agricultural agent, procuring for them tools for their work, and giving them lessons in the practical use of them.

At this time the population, which consisted of eighty households when Oberlin went to the district, had increased eightfold, and the industries of the people compared favorably with those of the best parts of France. They carried on cotton-spinning, weaving, and dyeing, straw plaiting, clock-making, etc., and in 1816 a ribbon-making plant was established. Louise Scheppler not only interested herself in all these various employments, but became an adept that she might instruct others.

Another idea was now evolved from her active brain. It occurred to her to set up a public nursery, that the little children might be cared for while the mothers were engaged in necessary work. She secured an empty cottage, fitted it up with cradles and cots, as well as pictures and toys, selected to amuse the little ones. Here she took care of most of the little ones, who would otherwise have been neglected. The great principle of the nursery was that the children should be made happy, and their instruction was in the guise of amusement. It is remarkable that this young girl, taken from a half-savage family and community, should have become, in a sense, the originator of three of the great enterprises: the industrial expositions, the day nurseries, and the kindergarten.

When pastor Oberlin died his funeral was attended by not only his own flock, but by many dignitaries of Church and State from other parts of France and elsewhere. He had obtained a world-wide reputation as pastor, reformer, counselor, philanthropist, and for unequaled self-denial.

At this time Louise Scheppler was past sixty years, and in his will he left his children to her care, giving a noble tribute to her unselfish life of service. In his last legacy he informed his children that she had always refused to accept any wages, or even her own clothes, meeting her necessary expenses with the proceeds of her own toil. The family unanimously desired her to accept a daughter's share of the property; this, however, she absolutely refused, asking only to be allowed to hold the position which for so many years she had kept as a sort of foster-mother in the family. To the day of her death she devoted herself to the public nursery, which she especially superintended.

M. le Baron de Montyon had left a legacy providing for prizes to be annually awarded for "acts of virtue and heroism in humble life." The great career of Louise Scheppler was brought to the notice of the administrators of this trust, and they unanimously voted a prize of 5,000 francs ($1,000), in recognition of her exalted character and life-long ministry of civilization and Christianization. But no amount of money, or even the encomiums of the French Academy, could represent a proper tribute to a life of such devotion and rare self-sacrifice.

This story shows the power of a well-regulated Christian home, the effect of personal industry on a sluggish and idle population. It shows clearly the connection between Christianity and civilization, and the true place of industrial education and wholesome competition. It suggests methods by which rude and barbarous people may not only be won, but may be led up into the higher paths of prosperity and Christian advancement. It is one of God's great lessons to the Church of all ages.

MORMONISM, AND HOW TO MEET IT

BY REV. GEORGE BAILEY, PH.D.
President of Westminster College, Salt Lake City, Utah

> In religion,
> What damned error but some sober brow
> Will bless it, and approve it with a text,
> Hiding the grossness with fair ornament?
> —*Merchant of Venice.*

A great many people, ordinarily well informed, reveal a strange and striking ignorance concerning the origin, wonderful growth, and present power of Mormonism in the United States. A distinguished professor in Johns Hopkins University recently asked the writer, in all seriousness: "Why does not one of the great Churches, like the Presbyterian or Episcopal, for example, make a specialty of this Mormonism and stamp it out? Why does not some university like Princeton or Yale show up the absurdity of its monstrous claims and practises, and in this way root out the awful superstition?"

JOSEPH SMITH, JR.
The Founder of Mormonism

Without stopping to indicate the peculiar difficulties incident to a movement such as that suggested by this medical professor, it is sufficient to say that no attempt to solve the Mormon problem can achieve conpicuous success until the average church-member and citizen of our country has become better informed as to the genesis, the wild ambitions, the social and political menace of this latter-day religion.

Joseph Smith, the originator of Mormonism, was born December 23, 1805, in Sharon, Vermont. Some ten years later his family moved to Palmyra, New York. By his contemporaries Smith was spoken of as an idle, ignorant, and tricky youth. He believed in witchcraft, and pretended to locate hidden treasures by the aid of a fantastic "peek-stone" of peculiar shape, which had been found while digging a well. He soon reached the conclusion that human credulity would accept almost anything masquerading in the name of religion. The time was one of great and widespread religious excitement, and Smith

determined to take the tide at its flood for the launching of his "Latter-Day" superstition and the exploitation of his plagiarized "Book of Mormon." To resort to half measures were worse than folly, so with brazen effrontery he declared to his simple-minded neighbors that on May 15, 1829, John the Baptist, as a messenger from heaven, in a cloud of light, had appeared to himself and Oliver Cowdery. "Having laid his hands on us," says Smith, "he ordained us, saying unto us: 'Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins.'" Smith was directed to baptize Cowdery and then Cowdery to baptize Smith. A handful of believers were gathered, and the little company migrated to Kirkland, Ohio, thence to Jackson County, Missouri, from there to Nauvoo, Illinois, and finally, under the leadership of Brigham Young, they crossed the plains, scaled the Rockies, and settled in the valley of the Great Salt Lake.

BRIGHAM YOUNG
The Organizer of Mormonism

In each place they encountered difficulties and opposition, but in spite of it all the community increased in numbers and strength. In Nauvoo the Mormons became so obnoxious to the neighboring farmers, as a result of their depredations and offensive practises, that the State Militia was called out to protect property and preserve peace. The Nauvoo Legion (the Mormon guard) opposed the State Militia, and in consequence a number of Mormon leaders, including Joseph Smith, his brother Hyrum, Taylor and Richards, were arrested and confined in jail at Carthage. A mob gathered, however, smarting under a sense of their wrongs, and attacked the jail. While leaping out of the window, in an attempt to escape, Joseph Smith was fatally shot. Hyrum Smith also met his death at this time. Feeling ran so high that the Mormons concluded it expedient to 'trek' to Utah, away from the exasperating restraints and annoyances of civilization. It was at this juncture that Brigham Young, the great genius of Mormonism, asserted his leadership, and was proclaimed "prophet" among his people. He gave strength and solidity to the organization, and by the

sheer force of his animal magnetism and iron will banded the confused and dissatisfied elements into a compact following. Under his administration in Utah the Church became all powerful, and entrenched itself so firmly in the fastnesses of the mountains and fertile valley regions that to the present moment it presents a practically unbroken front to evangelical Christianity.

The Mormon Paganism

While Mormonism claims to be "The Church of Jesus Christ of Latter-Day Saints," it is, nevertheless, un-Christian in character and positively pagan in its teachings. That such a statement is within the truth will appear from a glance at the teachings. The quotations which follow are from their own standard authors, for we deem it not only fair but incumbent upon us to judge Mormon doctrines by their own writings rather than by what outsiders say concerning them. Let it be remembered also that the Mormon teachers claim to be God-instructed, and, in this particular, free from human limitations. Mark the statement of Mr. Brigham H. Roberts, in his "New Witness for God," page 225:

> The doctrines which our Prophet teaches as the revelations of God must be perfect in every particular; for since he claims to have received them from the Lord Almighty at first hand, by revelation, there is left no room to plead the error of historians or of translators, and certainly the Lord would not reveal erroneous or untrue doctrine.

Thus it will be seen that a "revelation" once given through the Mormon "prophet" is infallible and binding for all time, for "certainly the Lord would not reveal erroneous or untrue doctrines," nor is it possible to conceive of the Almighty making any mistake in time. For the reasons herein given we declare that Mormonism is rather pagan than Christian.

I. Mormonism is a Polytheistic System.—Under "Plurality of Gods," in the Mormon catechism, the question is asked: "Are there more gods than one?" Answer: "Yes, many." Could polytheism be more plainly taught than in the following extracts from official writings?

> In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted a plan to create the world and people it. When we begin to learn in this way, we begin to learn the only true God and what kind of a being we have got to worship.—*Journal of Discourses*, vol. vi., p. 5, Sermon by Joseph Smith.
>
> A General Assembly, Quorum, or Grand Council of the Gods, with their President at their head, constitute the designing and creating power.—*Key to Theology*, p. 52.
>
> Gods, angels, and men are all of one species, one race, one great family.—*Same*, p. 41.
>
> By consent and authority of the Head, any one of these Gods may create, organize, people, govern, control, exalt, glorify, and enjoy worlds on worlds, and the inhabitants thereof.—*Same*, p. 43.

The head God called together the Gods, and sat in grand council to bring forth the world.—*Journal of Discourses*, vol. vi., p. 5.

And you have got to learn how to be Gods yourselves, . . . the same as all Gods have done before you.—*Same*, p. 4, Joseph Smith.

They shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things. . . . Then shall they be Gods.—*Doctrine and Covenants*, Sec. 132 : 19, 20.

It was given to Brigham Young to reveal the startling information that Adam, the forefather of the human race, is our God in the present world. Take this from a sermon by the "prophet," in the Tabernacle, April 9, 1852:

When our father, Adam, came into the Garden of Eden, he came into it with a celestial body and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days, about whom holy men have written and spoken. He is our father and our God, and the only God with whom we have to do.

II. Mormonism is a Priest-ridden System.—It is everywhere and always taught that authority to officiate in the Gospel is vested only in the Mormon priesthood, which is infallible, and the only medium between God and man. This priesthood is invested with the very power of God himself, so that when it acts and speaks, it is God who acts and speaks. All who refuse to submit to this priestly power are to be damned.

Men who hold the priesthood possess divine authority thus to act for God; and by possessing part of God's power, they are in reality part of God. . . . Men who honor the priesthood in them, honor God; and those who reject it, reject God.—*New Witness for God*, p. 187.

He that rejects it will be damned.—*Pratt's Works*, paper 1.

When he [Joseph Smith] spoke, he spoke by the power of an endless priesthood, which was upon him; and that is the power by which Brigham speaks. . . . When a man of God speaks, let him speak what he pleases, and let all Israel say, Amen.—*Journal of Discourses*, vol. i., p. 348, President Jedediah M. Grant, the speaker.

Men holding the keys of the priesthood and apostleship after the order of the Son of God, are his representatives or "Embassadors to mankind." Indeed, such Embassadors will be the final judges of the persons, rulers, cities or nations to whom they are sent.

This priesthood holds the keys of revelation to man upon the earth; the power and right to give laws and commandments to individuals, churches, rulers, nations, and the world; to appoint, ordain, and establish constitutions and kingdoms; to appoint kings, presidents, governors, or judges, and to ordain or anoint them to their several holy callings, also to instruct, warn or reprove them by the word of the Lord!—*Key to Theology*, chap. viii., p. 70.

President George Q. Cannon, in the Tabernacle, Salt Lake City, April 5, 1897, alluding to doubts regarding the priesthood, said:

I would just as soon think of heaven entering into chaos and of the throne of God being shaken to its foundations as to think that the priest-

hood of the Son of God had gone wrong in its authority or that the Lord would permit such a thing.

III. Mormonism is a Polygamous System.—The doctrine of polygamy inheres in the very warp and woof of the system. The principle is believed to be as eternal as God himself. No Mormon authority has ever said a word against it or professed to receive a "revelation" revoking its practise. It is stated that Joseph Smith hesitated about introducing the system of plural marriages among his followers, realizing, no doubt, how abhorrent it would be to the cultivated conscience of mankind. Notwithstanding his scruples, however, in the biography

THE MORMON TEMPLE IN SALT LAKE CITY, UTAH

of Lorenzo Snow, written by Eliza R. Snow, it is stated concerning the "Prophet" Joseph, that: "An angel of God stood by him with a drawn sword, and told him that unless he moved forward and established plural marriage his priesthood would be taken away from him and he would be destroyed."

All those who have this law [plural or celestial marriage] revealed unto them must obey the same. . . . And if ye abide not in that covenant [plural or celestial marriage], then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory. . . . As pertaining to the new and everlasting covenant [plural or celestial marriage], it was instituted for the fulness of my glory; and he that receiveth the fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.—*Doctrine and Covenants*, Sec. 132: 3, 4, 6.

And, again, as pertaining to the law of the priesthood: if any man . . . have ten virgins given unto him by this law, he can not commit adultery for they belong to him.—*Same*, verses 61, 62.

That this so-called principle has not been abrogated or annulled, witness the language of the Manifesto by President of the Church Wilford Woodruff, September 24, 1890: "My *advice* to the Latter-Day Saints is to refrain from contracting any marriage forbidden by the law of the land." No "revelation" was claimed to have been received by President Wilford Woodruff abrogating this cardinal doctrine of the Church, nor did he even *command* his followers to cease the practise of polygamy and polygamous cohabitation. The present attitude of the Church leaders is correctly indicated in the utterance of the late President Heber C. Kimball, October 6, 1885 (*Deseret News*, vol. v., p. 274): "If you oppose the spiritual wife doctrine, that course will corrode you with apostasy, and you will go overboard. *The principle of the plurality of wives never will be done away with.*" (Italics ours.) The idea of natural generation and polygamy runs throughout the whole of Mormon theology. It is no exaggeration to say that this strange delusion of nineteenth-century origin has practically deified the power of procreation!

Wisdom inspires the Gods to multiply their species.—*Key to Theology*, p. 52.

Each God, through his wife or wives, raises up a numerous family of sons and daughters; . . . for each father and mother will be in a condition to multiply for ever and ever.—*The Seer*, vol. i., p. 37.

When our father Adam came into the Garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him.—*Journal of Discourses*, vol. i., p. 50.

I wish to be perfectly understood here. Let it be remembered that the Prophet Joseph Smith taught that man, that is, his spirit, is the offspring of the Deity; not in any mystical sense, but actually. . . . Instead of the God-given power of procreation being one of the chief things that is to pass away, it is one of the chief means of man's exaltation and glory in that great eternity, which, like an endless vista, stretches out before him! . . . Through that law, in connection with an observance of all the other laws of the Gospel, man will yet attain unto the power of the Godhead, and, like his Father—God—his chief glory will be to bring to pass the eternal life and happiness of his posterity.—*New Witness for God*, p. 461.*

After all the efforts of the federal government to uproot it, the doctrine and practise of polygamy are as tenaciously held to to-day as ever. It is taught in public and private; many of the apostles and leaders are living in polygamous relations with their plural wives in utter defiance of law, and in face of their solemn pledges to the nation that polygamy should be forever abandoned when the territory was crowned with the sovereign dignity of statehood.

IV. Mormonism is a Political System.—Its leaders aim at universal dominion, at the subjugation of all earthly governments, and

* "New Witness for God," by B. H. Roberts, a work issued in 1895, was approved by a committee appointed by the First Presidency as "orthodox and consistent with our teachings."

the inauguration of temporal and political authority under the rule of the Mormon priesthood.

Our ecclesiastical government is the government of heaven, and includes all governments on earth or in hell. It is the fountain, the main spring, the source of all light, power, and government that ever did or ever will exist. It circumscribes all the governments of this world.—BRIGHAM YOUNG, *Discourses*, p. 14.

The Kingdom of God (Mormon Church) is an order of government established by Divine authority. It is the only legal government that can exist in any part of the universe; all other governments are illegal and unauthorized, and any people attempting to govern themselves by laws of their own making, and by offices of their own appointment, are in direct rebellion against the Kingdom of God.—ORSON PRATT, *Kingdom of God*, Part I.

In 1889 a number of persons, having come to this country as Mor-

MORMON POLYGAMY IN LOW LIFE IN UTAH

A household of "Latter-Day Saints" in a rural district of Utah. A man with his five wives and five children at home

mons, applied for naturalization papers in the Third Judicial District of the Territory of Utah. Objection was made before the Court, for it was commonly reported that those who had passed through the Endowment House were required to take solemn oaths of hostility to the government of the United States. At that trial John Bond's testimony under oath was as follows:

As far as I remember, I took the obligation; pressed their thumb with the index finger; that is the Aaronic or lesser priesthood; this confined me to believe every doctrine that was taught by the Mormon Church, especially against the government of the United States, as I understood it. The penalty of divulging that—I was to have my throat cut from ear to ear, and my tongue torn out. I was required to hold my hands to high heaven in the presence of those there, that they might see that I granted this act to be done.

The second one (oath administered by President Woodruff) I was put under was to avenge the blood of the prophets against the government of the United States, teach that to my children, and my children's children from generation to generation, and everlastingly keep after them. The penalty was that the heart or the bowels would be torn out. I consider, from what I was told there, that I was to support the priesthood in all things, religiously, socially, politically, domestically, and financially, as far as I understood the question.

One of the most important witnesses was Bishop Andrew Cahoun. He had been a Mormon for about forty years, and a bishop eighteen years before he left the Church. He was asked, on his oath, whether he had taken any obligations in passing through the Endowment House. He replied: "Every one has to do that—I did. As near as I can remember, I was sworn to avenge the blood of the prophets. That was understood, indirectly, to refer to Joseph Smith." Questioned as to the obedience to the priesthood that was required, he replied: "Yes, sir, the idea was that they were to yield implicit obedience at all times, in every respect to obey the priesthood." Questioned as to the penalty for making known any of the secrets, he replied: "Well, the understanding was that they forfeited their lives by divulging what they saw or heard."

The Court finally decided that the applicants were proven, by overwhelming testimony, to be enemies to the government of the United States, and therefore incompetent to claim citizenship. The points of proof may be summed up as follows:

1. That the most fearful oaths of secrecy were exacted in the Endowment House.
2. That property rights of non-Mormons were not respected.
3. That the members of the Mormon Church were to be held in absolute subjection to the priesthood.
4. That the Mormon Church, called the Kingdom of God, must rule the State.
5. That blood atoning, killing apostates to save their souls, was practised as long as the priesthood dared to execute their murderous doctrine.

In January, 1896, when Statehood was finally granted to Utah, it was made a part of the Constitution of the new commonwealth that Church and State should be entirely separate. Up to that time the Church had dominated territory and people with a tyrannous control. After Statehood was obtained, a manifesto was issued at the very next Conference (April, 1896) which practically places political affairs again under Church control. This document unblushingly declares:

It shall always be observed in the Church, and by every leading official thereof, that before accepting any position, political or otherwise, which would interfere with the proper and complete discharge of his ecclesiastical duties, and before accepting a nomination or entering into engagements to perform new duties, said official shall apply to proper

authorities and learn from them whether he can, consistently with obligations already entered into with the Church, upon assuming his office take upon himself the added duties and labors and responsibilities of the new position. To maintain proper discipline and order in the Church we deem this absolutely necessary.

In the same year, at the October Conference, the subject is reverted to again, when President Wilford Woodruff announced: "The day has come when the mouths of Wilford Woodruff, George Q. Cannon, Joseph Smith, and the twelve apostles should not be closed. God Almighty requires you to unite in your temple work and unite in your politics. You should unite to elect your city council, and also all of your State officials. You must put aside your Democracy and Republicanism, and, as Latter-Day Saints, unite, and you will not be taxed to death."

JOSEPH F. SMITH
The present President of the Mormon Church, a prominent witness in the Smoot case in Washingtou

The Mormon leaders are shrewdly locating their people in states and territories contiguous to Utah, with the avowed purpose of obtaining political power. Several years ago, Bishop Lund, speaking of this policy, said:

A few months ago President Snow, of St. George, set out with a band of priests for an extensive tour through Colorado, New Mexico, Wyoming, Montana, Idaho, and Arizona to proselyte. We also expect to send missionaries to some parts of Nevada, and we design to plant colonies in Washington Territory. In the past six months we have sent more than six thousand of our people down through the Sevier Valley to settle in Arizona, and the movement still progresses. All this will help build up for us a political power which will in time compel the homage of the demagogues of the country. Our vote is solid, and will always remain so. It will be thrown where the most good will be accomplished for the Church. Then, in some great political crisis, the two present political parties will bid for our support. Utah will then be admitted as a polygamous State, and the other territories we have peacefully subjugated will be admitted also. We will then hold the balance of power, and will dictate to the country. In time our principles, which are of sacred origin, will spread throughout the United States. We possess the ability to turn the political scale in any particular community we desire.—*San Francisco Chronicle.*

This program has almost been literally followed, and it vividly tells the whole story of conditions as they are to-day. To many minds this phase of the Mormon propaganda is the most menacing of all. The red flag of danger is unfurled by the haughty domination in temporal and political affairs of a so-called infallible priesthood. As free citizens of a great republic, it is our first duty to safeguard those glorious liberties, purchased at so great a cost, and resent in every part of our beloved land the arrogance of any churchly power which would dare to thrust into our federal legislative assembly its exclusive nominee and son of choice.

The Battle Against Mormonism

What can be done to meet the issues raised by this pestiferous aggregation in the body politic and body ecclesiastic, this *imperium in imperio*, this psuedo-Church which is *contra bonos mores?*

(1) Every loyal American citizen should work for an amendment to the Federal Constitution, making polygamy and polygamous cohabitation an offense against the government of the United States. The regulation of such matters would then be placed in the hands of federal officers who would be independent of Mormon votes. If we ever hope to carry this measure into effect it must be done now, for the Mormons are working with might and main to gain control of sufficient votes to defeat any drastic legislation looking to the extirpation of their darling sin.

(2) The great Christian Churches of our country must awake to the imperative need of evangelizing Utah. Scores of villages in that region have never had the Gospel of Jesus Christ preached in them; thousands of Mormons have never heard the thrilling story of redeeming grace as manifested through the Cross. While over two thousand Mormon missionaries are making "converts," or perverts, throughout Christian communities in America and Europe, at the rate of from 40,000 to 50,000 a year, the great Protestant denominations, with one conspicuous exception, are simply playing at missions in Utah. The clarion call of the Gospel to repentance for sin and reformation of life in the Rocky Mountain belt would meet with a glad response from tens of thousands who are now enthralled by a moral darkness and superstition as dense as can be found anywhere on earth.

(3) A Christian college controlled by a broad and progressive policy needs to be established, in order to energize and conserve the beneficent results of missionary teaching and preaching. The Christian college has fully proven itself a mighty factor in moulding the character of pioneer populations and shaping the destiny of commonwealths. What this agency has done for older communities it will, under the blessing of God, do for Utah. Just think of it: in a region fifteen hundred miles in extent there is not one Christian college,

THE PROPOSED BUILDING FOR WESTMINSTER COLLEGE IN UTAH

save Westminster College, of Salt Lake City! This institution was founded in 1896 by Dr. Sheldon Jackson, and, while under Presbyterian control, is absolutely non-sectarian in policy. It is doing a splendid work with the poorest equipment. It has a magnificent site of twenty-two acres, a fine college chapel, a strong preparatory department, and a good working library, but no college building proper. Patriotic and Christian people could not give to a more worthy cause than this. It is the only institution provided in that vast region to take hold of the many young men and women who aspire to a higher education in keeping with truly American ideas and conceptions of home life. The faithful and liberal application of Christianity on evangelical and educational lines to these people would, we believe, infallibly secure the disintegration of Mormon domination and power inside of ten years.

Will the noble freemen of this mighty republic see to the speedy enactment of a Constitutional Amendment prohibiting polygamy in all places within our jurisdiction; will the Churches unite as never before to send preachers and teachers on a campaign of thorough and unflagging evangelization; will Christian men give of their money to strengthen and develop a great Christian college in the very citadel of Mormonism with its powerful system of vicious teaching? The toiling servants of our risen and triumphant Master, keeping watch on the picket-line, patiently await the answer.

THE ENGLISH-SPEAKING COMMUNITIES OF THE FAR EAST

THEIR RELIGIOUS CONDITION—A STATEMENT AND AN APPEAL

BY REV. EDWARD A. WICHER, B.D.
Pastor of Union Church, Kobe, Japan

There has been one great deficiency in the missionary enterprises of the evangelical churches, and especially of the American evangelical churches, operating in Asia—they have utterly neglected to provide for the spiritual needs of the large English-speaking communities which have sprung up in the ports. These communities apparently are not embraced within the sphere of operation of any missionary society. They are beyond the scope of the Home Mission Boards, because they are not in a Christian country, and they are beyond the scope of the Foreign Mission Boards, because they are not heathen. Yet there they are—numbering tens of thousands of people of our own kindred, who speak our own language. Neglected in a religious way, they are rapidly becoming de-Christianized and denationalized. It is more than time that the home churches should seek to understand the conditions of religious life in the East and consider what ought to be done.

The facts have never been systematically investigated, no statistics have been collected, and consequently any statement of conditions must be general. Most briefly stated the situation is this: With the exception of Hongkong, Shanghai, and Kobe, there are no clergymen, other than those of the Church of England, serving the English-speaking residents in the Far East. There are many important centers of population, containing large numbers of British and American citizens, without a single evangelical minister among them. In Yokohama there are twenty-five hundred foreigners and no evangelical minister. In Nagasaki there are five hundred foreigners and no evangelical minister. In Tokyo, Seoul (Korea), Newschwang, Port Arthur (Manchuria), Chefoo, Hankow, Tientsin, Peking, and many other cities, reaching all the way from the Hokkaido to the Malay Peninsula, there are many foreign communities of greater or less importance, not one of them supplied with a Union Church pastor, altho in each place there is the Union Church building. Besides these, there are larger English-speaking communities scattered up and down the whole East —as, for example, in the American-owned mines in Korea, where there are some eighty young men employed in important work as managers and engineers.

Everything points to an immense developement in the East in the near future. Since the ports of Antung and Mukden are to remain open, there will be settlements there, and at Taku, Wei-hai-wei, Kiatschon Bay, and many other points of strategic commercial importance.

China has scarcely even begun to awaken. Her commerce is destined to grow enormously, and with every increase of trade there is certain to be a corresponding increase in the number and extent of the foreign settlements.

Chief among the influences which operate toward the disintegration of the Christian character of the foreigners in the East, is the constant and unvarying action of heathenism, which has no ten commandments, and, in some places, nothing to correspond to them. There are gods many and lords many, invented for all purposes, even to protecting the thief from detection in his crime, none of them expressing any high moral aspiration; there is no Sabbath, and even commercial morality is still in a rudimentary state; and the feelings of repulsion with which the Christian conscience regards the sin of adultery are incomprehensible to the heathen mind. Divorce is common, and may be procured practically at the whim of the husband. The wife is at the mercy of her husband. Under these circumstances it is not surprising that the Japanese woman should prefer living with the foreign man on any terms whatsoever to having a husband of her own race, and should even feel herself honored by being chosen as the object of the attentions of the foreign man.

The Danger to Young Men

When the young man, fresh from his pure home in Great Britain or America, first arrives in the East, and sees the materialism, the hollow pretense, and the moral rottenness of much of its life, he is naturally horrified. But it is the saddest of all sights to watch the change that gradually comes over him as his enthusiasm gives place to cynicism, and his purity to the knowledge which ends in death. Could the newcomer be isolated until his Orientation is complete, until he knows his way about in his new surroundings, and has gathered some reserve of moral strength, the terrible tragedy might be averted. But no sooner is he arrived than he is taken in hand by some accomplished man of the world, possibly his own superior in office, and instructed in the way he must go in order to prove himself an acceptable comrade in the gilded company. The first steps in vice are made as easy as they could be made. Everything irregular is concealed, if there be any wish for concealment. The young man can lead a double life without his most intimate friend knowing anything of the shady side. Later he may feel that concealment is superfluous, and rather prides himself upon his freedom from moral restraint. He looks upon his acts as the marks of his distinction as a citizen of the world. He will soon smile loftily at the innocence of the next arrival, and scoff at the narrowness of the religion of his old, simple-hearted parents in the home land. Conscience has now lost all power of distinguishing the true from the false, and the pure from the

impure. Later he may come to realize something of the value of the purity he has thrown away; but then it will be too late to recover it. His life may end, as the life of many of the East has ended, in a cynical despair or in the suicide's grave.

In reference to the relations subsisting between the white men and the native women, there is one established convention of Eastern society which works a particularly grave injustice. If the foreigner marry the native woman, he is ostracized forever. But if he live in concubinage with her, fashionable society simply affects to know nothing about the matter and receives him in the ordinary way. It is even said that some of the smaller communities do not contain one man who does not support at least one native woman. I do not believe such a statement, but the fact that it can be made and believed by many is in itself a striking testimony to the gravity of the situation.

Of course, what has just been said applies more particularly to unmarried men, but there are also serious defects in the ways of married people in the East. There are husbands who live too much in the club-houses, who gamble and drink to excess. There are mothers who turn their children over to the tender mercies of the nurse, while they occupy themselves with frivolity and social pleasures. Beneath the forced gaiety there is a sorrow and a weariness which sometimes finds expression in an outburst of rebellious tears and sometimes mutely suffers, waiting for the night and sleep.

In spite of all the temptations and pitfalls which lie all along the path of the young men, there are not a few who preserve their integrity and purity, and come out of the mortal struggle with a clear, vigorous, and sympathetic manhood glorious to behold. And among the married people of this city there are those of undoubted social position, who use their advantages and abilities for worthy and unselfish ends. Some of the best men whom I have known are officers in Kobe Union church. There are such men in all the settlements of the East. But they, too, need their pastor. They have their difficulties in the interpretation of God's Word; they have temptations, and they want the consciousness of the fellowship of Christ in His Church to help them to be strong; they have sickness, and they want the visits and the prayers of the man of God; they have their sorrows, and they want the comfort of Christ's Holy Church. And all are lonely to some degree, and they need something of the home land—the gentle touch, the light and hope of the Church across the seas. They have every need of a pastor that is felt by religious men at home, only their feelings are intensified by reason of their isolation from their kindred by blood and their brethren in the faith.

The dire results of the Church's neglect of the foreigners in the East extend also to the natives. Even in Japan, which is doubtless the most enlightened of all now-Christian countries, the average man

has only a hazy idea of what Christianity means. But he knows something about Christians; he has seen them, perhaps had business dealings with them; certainly he has made up his mind about them. It is small wonder that his opinion of the foreigner and his religion is not always favorable. If he is a serious-minded man he may conclude, with Count Ito, that after all there is not much to choose between the religions, and that an individual or a nation could get along very well without any religion.

But if he is not a serious man, if he is consumed with the one ambition of being up-to-date, of being as much like the foreigner as possible, he will copy them, vices and all. It is the opinion of missionaries of China and Japan that, judged solely from the standpoint of foreign missions, it would have been a most paying investment if, years ago, the boards had appropriated a sum sufficient to provide pastors for the foreigners living in the ports until such times as the latter would have been able and willing to pay for them.

There are some foreign residents—not the best informed, but usually the most self-assertive—who stand in open antagonism to the missionary and the missionary's message. They often prejudice the mind of the stranger passing through the land by giving him an unfavorable account of the missionaries' work—a work of which they themselves know absolutely nothing. Such an account is almost certain to be repeated at home, to the great detriment of the Church's enterprise. Indeed, the traveler is sometimes led astray, not simply in his opinions, but also in his conduct, by his fellow countrymen living in the East. Were the influence of Eastern life upon the officers and men of the American Navy the sole consideration involved, this of itself should be sufficient to induce the Church to found an adequate number of chaplaincies in the ports.

What is To Be Done?

What will the Church do with these communities in the East? First, let them send pastors for the union churches. Second, send Y. M. C. A. secretaries, who are both athletic and spiritual.

The readiest solution of the problem may seem to some to be that the foreign missionary who is living in the community shall attend to this work along with his other labors on behalf of the natives. This has been done in every community, and is still the case wherever there is no Union church pastor. One missionary is appointed acting pastor, and then becomes responsible for the supply of Church services. These missionary pastors have patiently and unostentatiously done excellent service; they have founded every existing Union church; they have opened their doors to receive their fellow countrymen when they were ill or in trouble; they have helped scores of young men to fight through the great battle of their lives and

win; they have been living witnesses to the truth and power of the Gospel of Jesus Christ. But the time when the overburdened missionary can be the efficient pastor of a Union church is now long since past. In a good-sized city the only way for the missionary to be a pastor to his fellow countrymen is to give himself wholly to the work of the Union church. Such a change is generally to be deprecated, because it calls a man away from a work, in preparation for which he has expended years of earnest labor, and because it brings him to a work for which his past activities have to some extent unfitted him. Nevertheless, if the mission boards would allow suitable men to become pastors in English-speaking churches, and retain their rank as missionaries, the problem might be solved. The only objection would be that the missionary of one particular denomination might have difficulty in obtaining the adherence of all the people of the Union church belonging to the other denominations.

If all the chaplains of the Anglican Church were earnest, sympathetic, evangelical men, the distinction between a liturgical and a non-liturgical church might be set aside in order that all the Christians resident in one city might worship together. But, unhappily, too often the chaplains of the Anglical Church are intolerant high-churchmen, who are chiefly concerned with assisting the preeminence of their own sacraments and the invalidity of their own orders. In this part of the world, where life is reduced to its constituent elements, the only man who is going to lift a community into a higher plane of living, thinking, praying, and loving is the man who has love in his own heart, and an invincible faith in the power of the Gospel of Jesus Christ unto salvation. The man who trusts in the efficacy of a sacrament will find that in some way his doctrine lends dynamic unto righteousness. But in any case the majority of the foreigners living in these latitudes were born and have been reared in non-liturgical churches. Their religious aspirations and their praises are best expressed in the forms to which they have been accustomed. Is it right that they should be asked to go to the Anglican Church for the satisfaction of their deepest desires? Most of them will never go; they will simply be lost to every Church.

Again, it has been affirmed that when the foreigners constituting any settlement want a pastor, they should, without waiting for any outside assistance, themselves combine to form a Union church and call a pastor. This is not possible for most of the communities of the East. The population shifts too rapidly out here for there ever to be the stable, permanent church life that exists in the churches of the home land. Besides, the average business man has no idea where or how to look for a minister across seven thousand miles of sea and land. He is rather dubious about the likelihood of his proving the right man when he would arrive.

But supposing that a given community does not want a pastor at all; supposing that this community is one that had rather see all the pastors deported two thousand leagues away, is it on this account to be left to itself? No; whether men want the pastor or do not want any, he should be sent among them. The only remaining alternative is that the home churches should choose and send out pastors in some such way as the Scottish churches follow in sending their chaplains to continental Europe. The work might be supported by the different Foreign Mission Boards making proportionate contributions toward it, and appointing representatives to act together in its administration. Or there might be organized an entirely new society which would be interdenominational and, perhaps, also international. This latter method would simplify the business of making appointments.

The question of the finances should not be a difficult one if the missionaries were wisely selected. There is scarcely one place among all those that I have named where the foreign pastor, if he were a suitable man, would not find most of his support, if not all of it, within the community to which he was designated. Whatever defects the East may have, stinginess is not one of them. A sober estimate has convinced me that $10,000 per annum raised at home would be a sufficient income for the supply of pastors to all the Union churches from Yokohama to Singapore.

Every argument in favor of foreign missions is also an argument in favor of the Union Church; for every foreigner in the East, whether he will or no, is a missionary. He is a representative of Christianity in the eyes of all the natives; alas, for the conception of Jesus Christ that some foreigners convey! We can not do more for Christianity in heathen lands than by helping our Christians to be good Christians, and the Union Church might become a beautiful model to the struggling native church of the way in which Christians should sing, pray, and love.

Every argument in favor of home missions is also an argument in favor of the Union Church. These fine, athletic young men whom we are striving to serve are our own sons and brothers—flesh of our flesh and bone of our bone. Most of them will go back home some day. And how will they go? With wrecked bodies and polluted souls, or pure with the purity that has been tried by fire and radiant with the intelligence that has proved in the lonely struggle the fellowship of God? Your brothers need the aid which you can give them. A few thousand dollars will establish this most important work. The results will be apparent from the very beginning of the work, and they will deepen with the passing of the days, until East and West shall join in praises to our King. Hallelujah! for the Lord God Omnipotent reigneth. The Kingdom of this world is become the Kingdom of our Lord and of His Christ; and He shall reign for ever and ever, King of kings, and Lord of lords.

CHINESE PREACHERS AND THEIR SUPPORT

BY REV. F. A. STEVEN, SHANGHAI, CHINA
Missionary of the Chinese Inland Mission, 1883–

The missionary at home is sometimes asked such questions as: "Are there not now enough native Christian workers among the heathen to carry on the evangelization of their own people?" or "Is it not better to employ missionary funds in supporting ten native helpers than to use the same sum in supporting one foreign missionary?" To both of these questions, the general answer must be: "No." This is probably true up to the present of every heathen and Moslem country, and it is emphatically true in regard to China.

To answer more particularly the first question, we would say:

(1) The number of native Christians in China is still very small, relatively, to the vast heathen population around them.

(2) They are, for the most part, confined to comparatively few cities and towns.

(3) They are usually drawn from the humbler classes of society, for the literary man and the official turn away from the sacrifice involved in becoming Christians. Tho saved by grace, they still need constant and prayerful oversight, encouragement, and teaching. They are mostly "babes in Christ," and need to be fed with the "pure milk of the word" by experienced and devoted spiritual nurses.

(4) While the proportion of those among the native believers who are fitted by capacity, disposition, and grace to be preachers of the Gospel and spiritual leaders of their own people is probably at least as large as among the church-members of Christian lands, it yet provides but a very small and totally inadequate supply of real workers for the districts immediately surrounding their homes, and leaves scarcely any free, willing, and suitable men to go as missionaries to the "regions beyond."

(5) The missionaries of all societies recognize that the natives understand and are understood by their fellow countrymen much more readily than is the case with foreigners, however long they may have resided in the country and however well they may speak the Chinese language.

(6) They also look forward to the time when the native Church shall have so developed in spirituality and knowledge, and increased in numbers, that it may send forth many of its members, to evangelize, baptize, and teach, and to establish churches in new centers.

(7) For this, however, the time has not yet come. The native brethren have not, in the great majority of cases, come into such a position of Christian experience and stability, and got so free from the heathen influences that surround them, as to be able to stand alone

under trying circumstances, and to act wisely and consistently when they are faced by new problems in their work.

(8) The fact is that at present, and for many years to come, the native workers and the foreign missionaries must work hand in hand; neither can do without the other. The missionary needs the help of his native brethren in managing the affairs of the Church, in caring for and instructing its members, and particularly in carrying the Gospel to those yet outside. The native workers need the help of the missionary to instruct them in the Word of God, to illustrate the application of Scripture principles to the practical circumstances of Chinese life, to lead them in faith and prayer, to love and sympathize with them in their trials, and to guide their efforts to bring the Gospel to their fellow countrymen.

(9) In *Church* work we look for the best results, where most or all of the active work, and as large a share as possible of responsibility, is borne by the Chinese themselves, but where more or less frequent visits are paid, and constant touch is maintained in other ways, by a wise and godly foreign missionary. This is a necessary—and, perhaps, a long—intermediate stage between the time when the missionary stood alone among the heathen and gradually gathered a few followers, to whom he was the only representative of the Gospel, and that other time, yet future, when the Chinese Church shall be wholly self-supporting and self-propagating.

(10) In *evangelistic effort* among outsiders, the most efficient work is accomplished when a foreigner and a native journey together and preach the Gospel by turns, or when a missionary lady and her Bible-woman visit the villages or the homes in the city, and together teach the Gospel to their Chinese sisters.

Ten Native or One Foreign Missionary

In explanation of our negative reply to the second question, we advance the following considerations:

(1) There is much that is attractive about the plan of supporting large numbers of native missionaries whose needs are met by a salary of, say, one-tenth the average salary or allowance of a foreign missionary. In this way many who are poor in this world's goods could have the joy of giving, out of their little, enough to enable a native evangelist or Biblewoman to represent them in China or elsewhere, and the bond of prayer between the two would be a source of strength to both.

(2) *But* (an awkward, yet necessary, word) any such large increase in the number of native agents, paid with foreign money, is at present impossible, because the men and women are not available. And, if it were possible, it would not be expedient because:

(3) The aim of the missionary body in China is to raise up a strong and pure Christian Church in China, which shall gradually undertake

the whole of the service of the Gospel in their own land, and it would seem to be a poor way of teaching self-support if large and increasing amounts of foreign money were to be used for the payment of Chinese Christians employed in preaching the Gospel.

(4) We seek to teach the Christians the duty and privilege of giving for the support of God's work. Their idolatry often costs them a great deal of money, and it is in every way right and helpful for them to be taught to give for the support of their new religion.

(5) It would not be right to ask them to support the foreign missionary, and it would not be within their power to do so. But the Chinese preacher is one of themselves, desired and invited by themselves; he is prepared to live on an income no larger than that of many of his fellow church-members whom he serves in the Gospel, and it is both right in principle and expedient in practise to ask them to face the responsibility of providing for his support.

(6) When it is first brought before them, some of the churches feel that they can not do it; but the prayer and holy scheming, the sense of responsibility, and the comradeship in sacrifice which the necessity calls forth are very important factors in the spiritual life and progress of the young Church.

(7) In increasing numbers the native churches are counting it a joy to support their own pastor, and in some cases also to support another worker among the heathen in another district.

(8) It is generally felt among the missionaries that any man or woman who it judged suitable for paid employment in the work of the Gospel should be at the service of his own or sister churches, and should only be put upon foreign pay in rare instances, and when the churches are not in a position to employ him.

(9) In addition to the great injury that may be done to the native Church by leading it to rely upon outside financial support, we must take into account the injury which may result to the man or woman employed.

(10) It has often been noted that evangelists, Biblewomen, and other helpers who worked with fervor and success as voluntary helpers, became stunted and withered in their experience and service when a human employer and a salary came between their hearts and their Lord. This is by no means always the case, but it is sadly frequent.

(11) Besides all this, the Chinese heathen are very ready to discount the words of missionaries and native helpers alike by saying: "Oh, it's all right for him to preach; he is paid for doing so." And they will naturally listen with far more respect, other things being equal, to the man who preaches the Gospel while he goes on with his trade, or is supported by his fellow believers in the neighborhood, than to the man whose salary comes from over the sea.

(12) For all these reasons the China Inland Mission desires to

limit, very carefully, the cases in which foreign funds are employed for the payment of native helpers.

(13) We are not prepared, however, to decline to receive and forward such gifts to China, for we recognize that, in special cases, the the Holy Spirit may truly lead friends to send money for this object, and in such an event He will also provide and indicate the right person for the support to be allotted to.

(14) The great need, which is old, and the widely opened doors on every hand, which are new, together form a loud appeal to the churches of Jesus Christ in these more favored lands to send out as quickly as possible every "willing-hearted" man and woman who is found suitable for the work. A large present increase in the number of foreign missionary workers will be the means of winning for Christ and training in service a largely increased body of native laborers, and these will, in their turn, carry the Gospel to the millions of their fellow countrymen. In this way only can we speed the time when the Chinese Church shall be equal to the service of the Gospel in the Chinese Empire.

SINCE THE WAR IN SOUTH AFRICA

BY W. SPENCER WALTON, DURBAN, NATAL, SOUTH AFRICA
Superintendent of the South Africa General Mission

South Africa is at present in a deplorable condition. War reactions are always serious, and all over South Africa business is about as bad as can be imagined. Ever since the war thousands have been flocking in from England, Australia, New Zealand, and not a few from America. The result is that the streets of our large towns have many unemployed men walking about, and there is a great deal of poverty and suffering. This has been accompanied, of course, by an increase in crime, and many who have been unable to stand a reverse of fortune have become what are known as "wasters."

Both Natal and Cape Colony are being tried in the fire of politics. In Natal the two parties are almost evenly matched, and unfortunately the feeling is so high that the welfare of the people is being sacrificed. Much might be done to open up the country and improve the overcongested route from Durban to Johannesburg. This is much nearer than the route from Cape Town. At the recent session of Parliament very little was done.

In Cape Colony the racial hatred is very bitter. The Bond, which represents the Dutch party, is doing its utmost to strengthen its position, and, like the Irish party in England, will undoubtedly throw its lot in with those who will give the most. There is a very strong Dutch element in the colony; many of them took part in the recent war, either as active combatants or supporters. The old Colonial

Party, which leans in a measure toward the Bond, is headed by Sir Gordon Sprigg, who has been premier for many years. The other side call themselves "Progressives," and have as their leader Dr. Jamieson, who led one of the most iniquitous raids in our times. Of course, he is acting like "a red rag to a bull," and the success of the Progressives would do much toward increasing the bitter feeling in the hearts of the Dutch.

At present our country is being visited by drought, which is causing a disastrous famine. A murrain among cattle, known as "tick-fever" or "red-water," is following rinderpest with fatal results, and we are constantly hearing of the depredations caused by the locusts.

Thus black clouds hang over South Africa, but there is a brighter side. While the Ethiopian Church has caused sad havoc among some old-established mission stations, we trust that brighter days are coming. Many old members are returning to their mother Church, and the painful lack of financial ability, as well as moral backbone, prevent the Ethiopians from holding the ground they have gained by their mistaken policy. I am convinced that their cause will die out in time. The governments are opposing them on political grounds, refusing to recognize their ministers or grant them licenses to marry.

The Brighter Side

In the South Africa General Mission we are especially cheered by what God is allowing us to see in various centers. After patient years of sowing, the harvest is beginning. When I visited Swazieland with Rev. Andrew Murray, in 1891, the Swazies were wild, bloodthirsty warriors, about as low and hardened as heathen could be. When the Boer-British war began, eight years afterward, the South Africa Mission had four stations and four churches with schools in full working order. The war closed the door, and our missionaries were compelled to leave the country. For over three years all the stations were without missionaries. At the close of the war they returned, and found that the native evangelists had been faithful to their trust: the services had been continued and souls had been saved. The Boer *commandos* had left the stations untouched, but one had been considerably damaged by the Swazies themselves. Some acts of Church discipline were also necessary. Now we are hearing of blessings from the four stations—Hebron, Ezulwini, Bethany, and Hermon. The other day the first fruits of Ezulwini were baptized, and Hebron also had a day of joy when some Swazies were received into the Church. From Hermon we hear of twenty-three being brought to the Lord in three Sundays, and interest is on the increase at Bethany.*

* The South Africa General Mission has also flourishing stations in Amatongaland, Basutoland, Bomoanaland, Gazaland, Pondoland, Tembuland, the Transvaal, Zululand, and British Central Africa. There are many open doors, and God's blessing is on the work; but there has been a great lack of funds, which hinders the progress of the work. We shall be pleased to receive and forward contributions for this mission.—EDITORS.

HINDU WIDOWS AND THEIR FRIEND*

BY DELAVAN L. PIERSON

India is a land watered by the tears and stained with the blood of millions of innocent little girls, doomed to the pitiful fate of Hindu widowhood. Burdened with such a terrible iniquity, it is a wonder that the Hindu nation has not been wiped off the face of the earth.

Widowhood is considered the consequence of some dreadful sin committed in a former state of existence. The widow is consequently looked upon as a criminal, who has in reality caused the death of her husband, and is, therefore, deserving of nothing but contempt and ill treatment. As soon as the child widow begins to realize a little that she has lost her husband, on whom depended all her hopes of obtaining happiness in this world and in the next, her near relatives do their best to make her feel that she is an unwelcome member of the household. In their sight she is of no more value than a broken pot; but as they must somehow or other tolerate her existence in the family, they make her their drudge. She is practically a slave, and receives neither pay nor kind words, and has not even enough to eat. If she happens to belong to the Brahmin or to some other high caste she must submit to the cruel laws of the priest. Her head is shaved once every two weeks, and the barbers add insult to injury by frequently scraping the scalp of the poor little widow until it bleeds, and by telling her that she is the cause of all the misfortunes of the family.

The girl thus disfigured is deprived of all comforts—all nice clothing and the jewelry which she loves—and the very sight of her face is looked upon as an evil omen. She is not allowed to take part in family festivals, but must remain in the rear of the house, where no one will look upon her. She must fast and perform penance and mortify her body, in order to purge herself of the sin which caused her husband's death. Words can not describe the cruelty of the treatment which these child widows receive. Is it any wonder that many of them cast themselves into the river, or into a well, to put an end to their wretched lives. Others resort to immorality as a means of obtaining liberty. They are very often forced into leading sinful lives by the deceitfulness of their own male relatives. Very frequently these male relatives tempt and even force the young widows to yield to their evil desire, and then let the poor girls bear the consequences of their sin and shame, while they themselves go unpunished. The woman who has once slipped out of the path of righteousness is forever an outcast from society. If she does not commit suicide, she finds the gnawing pains of hunger so hard to bear that, with no home to go to, no friends to care for her, and no opportunity for honest employment,

* The facts for the first part of this article were furnished by Pandita Ramabai for this REVIEW.

she seeks refuge from starvation in the house of ill-fame. There she lives a miserable, degraded life, and finally dies the death of an outcaste. Many an honest widow lives a pure life, but her terrible suffering makes her wish herself dead, and when death comes she welcomes it as the best friend to set her free from bondage.

There are nearly twenty-four million of these widows in India—nearly as many as there are women in the United States. Every fifth woman in the whole female population and every third woman in the Brahman caste is said to be a widow. The higher castes never allow their women to remarry, so that the proportion of widows is greater among them, and the lower castes are so strongly influenced by the higher that the remarrying of widows is discountenanced in every part of India.

A little girl born into a high caste family is generally given in marriage before she is ten years of age. Many of these little ones are "married" while they are yet in their cradles. This means that the religious ceremony is performed. When the girl grows old enough to perform a wife's duties she is sent to live with her husband under the care of her mother-in-law, but should her husband die, even before she ever met him, the little married virgin is considered a widow, and a widow she must remain so long as she lives.

Nearly seventy thousand of the widows are under nine years of age, and fourteen thousand are under four years of age. The number of child widows is greater among the higher castes, and their suffering is enough to move a heart of adamant.

The Story of Ramabai's Life

At dawn of day, one summer morning about fifty years ago, two Brahmans went to bathe at the same place in the sacred river Godaveri. After the bath and morning prayers they hailed one another and fell to talking. They were utter strangers, and their homes lay in widely distant parts of the country. One was a father on a religious pilgrimage with his wife and two little girls. The other was a widower. The father offered in marriage his daughter of nine years, and in an hour a bargain had been concluded. The next day the wedding took place; the bridegroom carried the child bride to his home, several hundred miles away from her former home, while the father pursued his pilgrimage.

Ananta Shastri, for that was the bridegroom's name, sought to teach his little wife Sanskrit and all the learning of the Hindus; but his mother and the elders of the household set themselves against such violation of ancient custom. To escape contentious tongues he took his wife away into the jungle in the Western Ghats, built a rude hut, tenderly cared for her, and diligently taught her. There they lived for twenty years, and were blessed with a son and two daughters. Ramabai

ANANTA SHASTRI AND HIS FAMILY

Ramabai is the smallest child, and seated between her father and her mother, Lakshmibai. Her brother and sister are at her father's left

the youngest, was born in 1858. From far, pilgrims and students came to the spot to sit at the feet of Ananta, the learned and holy teacher. These students drank deep of the learning of their master, and ate up his substance: for he kept open house for all.

When Ramabai was nine years old, poverty came upon the family, the jungle home was broken up, and for seven years they wandered, seeking fortune but finding none. Then came upon the land that dire famine of three years, which culminated in awful distress in 1876. The father, mother, and elder daughter died of hunger, while Ramabai and her brother were driven onward by the tortures of starvation. In want of food, they would allay the pangs of hunger by swallowing wild berries, hard roots, and tough skins. In want of clothing, they would keep off the intense cold of a winter night in the Punjab by digging grave-like pits on the bank of the river and covering their bodies, all but their heads, with dry sand.

At last they came to Calcutta, and here Ramabai sprang into fame. From childhood she had loved books and learning. Sanskrit was like

her mother tongue. When she was twelve years old she could repeat eighteen thousand verses from the Puranas. At Calcutta she was summoned before an assembly of pandits, who, after examination, conferred upon her the title of Sarasvati (Goddess of Eloquence), and she was called Pandita—the only woman in India who has this right. Her brother died, broken down by years of hardship and hunger, and Ramabai was married. But in nineteen months cholera carried off her husband, and Ramabai was left a widow with a baby girl, Manorama (Heartsease).

The Emancipation of the Widows

It was not long before Ramabai's heart went out in compassion to other Indian widows less fortunate than herself. Altho she did not realize it then, God was calling her to devote her life to the emancipation and uplifting of these young widows of India. This was twenty-two years ago. Alone and friendless and penniless she left her home with no one but the unseen and the then unknown God to guide her footsteps. She journeyed to England, where for a time she was lecturer in Sanscrit at Cheltenham College, Oxford. Here she also became a Christian, and was baptized into the Church of England. Later she crossed to America, and there found many friends to help in the great work to which she had devoted her life. "Ramabai Circles" were formed in many cities, and money was raised to establish and maintain a school for high caste widows in Bombay. On March 11, 1889, the school *Sharada Sadan* (Home of Wisdom) was opened, with two pupils. One of them was a child widow who had attempted to commit suicide, but was prevented by the fear that she might again be born a woman and subjected to even greater suffering. Since that time many child widows who have been subjected to most cruel treatment at the hands of their relatives have found shelter in this school and home. Ill treated, starved, branded on the face and body with red-hot irons, subjected to all imaginable humiliations and driven out of their homes, never having known what it was to be loved by fellow creatures, hundreds have found shelter and comfort in the Sharada Sadan. Many also came out of darkness into the light of God. The school was soon removed to Poona, and became, in truth, a home of light and love to many who had been in darkness and despair.

The girls were educated and trained to earn their livelihood without being a burden to others. Some became teachers, nurses, assistants to missionaries, matrons, or housekeepers; others have been happily married, and are to-day living in homes of their own. The Sharada Sadan, which began by having a class for learning A B C, later became a high-school, with a regular kindergarten for children and a kindergarten training-class for teachers. A beautiful stone building was secured for its schoolhouse, two long dormitories, cook-houses,

dining-halls, storerooms, a large garden, and nearly three acres of ground—a property worth $50,000, without a cent of debt on it. The girls were allowed full religious freedom, not being obliged to break caste or study the Bible; but God's Holy Word, which stood on the shelves of the school library, side by side with the Hindu sacred books, was the means of shedding abroad in the hearts of many of the girls the light of the love of God. The Holy Spirit brought many of the girls to accept Christ, and they confessed Him publicly by baptism. Many of these converted girls became voluntary Christian workers.*

RAMABAI DISGUISED AS A MAHAR

Dressed as a pilgrim, she went to the city of Brindaban to rescue young widows from the clutches of human vultures

Salvation for Famine Widows

In the latter part of the year 1896, when famine had begun to rage in Central India, Ramabai felt called by God to undertake the special work of rescuing young high caste widows from the famine districts. Hundreds of them were made orphans at the death of their parents by starvation. They wandered about, hungry and destitute in search of food. Thousands fell victims to the terrible famine and its consequent diseases, and died like rats—uncared for and unnoticed by any friend. Others wandered in jungles, suffered unspeakable pain from hunger, were in danger of being killed by wild beasts, and fell down dead through sheer want of strength. Hundreds and thousands of thin, starving young girls fell into the path of wicked men, who took advantage of their helplessness, enticed them into ways of sin, and sold them to a life of shame.

Ramabai, therefore, prepared to visit these poor people, for she felt the command of the Lord laid upon her to rescue three hundred girls from the famine district. With but eighty cents in her hand, and

* Recently the Sharada Sadan has been transferred to Kedgaon, in order that it might be under Ramabai's direct supervision, and because the location is more healthful than Poona. It is, however, still conducted separately, and all of the widows are now Christians.

no place in which to shelter the girls, she started out to find them. God abundantly rewarded her faith by sending over three hundred girls in less than one year, together with all the necessary means for their support. But more than this, within two years over two hundred and twenty-five of them were truly saved by turning to Christ. A primary school was established for their benefit, and a regular Christian church was organized, with a pastor and assistant pastor whom

SOME GIRLS RESCUED IN THE FAMINE
The shaved heads denote widows

God sent to the field. Many of these young widows have become teachers, nurses, Biblewomen, and good wives to make homes for the Christian young men of India.

For some years the farm school had no shelter, except a few temporary sheds, but several buildings have since been erected. Altho there have been many days of hardship and privation, the Lord has provided all necessary support, and Ramabai and her coworkers believe that He will send it in the future. It is the hope and prayer of the workers that thousands of these widows and children will find salvation at Mukti, and that it may never be closed for want of money or workers until the Lord Himself comes to claim the Kingdom and take His people Home.

A Visit to Mukti*

Rev. W. B. Boggs, D.D., describes a visit he made to Mukti a short time ago, and the impression which it made upon him.

"I had heard much about the great work there, but the half was

* Condensed from the *Baptist Missionary Review*.

RAMABAI'S KINDERGARTEN OF CHILD WIDOWS AND FAMINE CHILDREN AT MUKTI

A WEAVING CLASS IN THE MUKTI INDUSTRIAL SCHOOL

not told. Here are about *two thousand* girls and women in this home of safety and purity and peace! Within these extensive grounds are well-ventilated, comfortable dormitories to accommodate all: here are dining-rooms (each one hundred and thirty-two feet long by thirty feet wide), kitchens, storehouses, grinding-rooms (where sixty hand-mills are at work), oil-room, bakery, hospital, schoolrooms, rooms for industrial works of various kinds, plain dwellings for the Pandita and her assistants, offices, guest-rooms, and a great church. Nearly all the buildings are of stone with tiled roofs, well planned and well built. Most of the building stone was obtained from the large wells, of which there are five, with an abundant supply of pure water. And throughout the grounds are many beautiful young shade-trees and fruit-trees, and gardens producing large supplies of vegetables. *Five years ago there was nothing here but an open field!*

All the domestic work of this great settlement is done by the girls. They wash their clothes, sweep the buildings, and keep their dormitories and bedding in order, grind the grain, bake the chapatties (substitute for bread), carry the water, cook the food (nearly a ton of rice daily), keep the water and cooking vessels clean, and the brass dishes which they use in eating, attend to the lamps, besides working in the gardens, watering the trees, plants, etc.

All attend school. The domestic and industrial work is so arranged that all have time for their daily lessons, and all have four hours daily in school and three hours in industrial work. Among the industries taught are: needlework, embroidery, lace-making, oil-making, dairy work, weaving, making brooms, making ropes, wicker work, making bamboo baskets, cane chairs, and door-mats.

PANDITA RAMABAI AND HER DAUGHTER MANORAMABAI

Ramabai is assisted by her daughter Manoramabai, Miss Abrams, Mr. Gadre, her secretary, who is an elderly converted Brahman, and by many others. There are fifty-two matrons, and about sixty teachers, and all have their special duties and departments.

The central aim in the whole work is to lead those who are gathered here to a personal trust in Christ and a true experience of His salvation. The Pandita and her assistants seek by personal conversation and instruction to lead each one to a definite faith in Christ. As a result, upward of a thousand of the girls and women have been baptized or are now awaiting baptism. None are encouraged to take this step until it is believed that they have definitely and deliberately yielded their hearts and lives to God.

The big bell rings at 4 o'clock every morning, when all rise. At 4.30 a meeting is held in the church for a Bible lesson and prayer. This is usually attended by about four hundred of the older girls. At 6 A.M. another meeting of the same kind is held, attended by thirteen or fourteen hundred of the younger ones. Thus the day begins, and all its hours are so skilfully allotted to prayer and study and work and recreation that all in their turn have a share in each part. Other devotional meetings are held in different sections throughout the day. All retire at 8 P.M., except some elderly women, who keep watch in the dormitories all night. There are also watchmen outside the gates.

The church is a plain out sightly structure, designed to seat from four to five thousand people. It is built of dark gray stone and roofed

MUKTI MISSION BOYS LEARNING CARPENTRY

THE WIDOWS CHURCH AT MUKTI, KEDGAON, INDIA

with Mangalore tiles. It is two hundred and forty feet long and forty-five feet wide, and has two transepts, each one hundred and thirty-five feet long. The floor is of teak-wood, beautifully smooth. The foundation-stone of the church bears the following inscription in Marathi:—

Praise the Lord!
Not by might nor by power, but by my Spirit, saith the Lord.
That Rock was Christ.
Upon this Rock will I build My church.

Jesus Christ Himself being the chief corner-stone; in Whom all the building fitly framed together groweth unto an holy temple in the Lord: in Whom ye also are builded together for an habitation of God through the Spirit.

That our sons may be as plants grown up in their youth: that our daughters may be as corner-stones polished after the similitude of a palace.

20th September, 1899.

THE FOUNDATION OF THIS BUILDING WAS LAID IN CHRIST UPON THIS DATE.

Some of the noticeable features which arrest the attention of a visitor may be briefly mentioned.

1. The *happiness* that evidently reigns in the place. The little ones are full of childish glee, and gladness appears in the faces of nearly all the women—the gladness of those who have escaped from misery and abuse and terror into this peaceful haven. In their times of recreation merry laughter and songs of joy are the natural expressions of the happiness which they have found.

2. The *order and discipline;* so quiet but so effective. You do not see the exercise of it, but the result. Everything seems to move on like clockwork—without any noise or harsh commands. One quiet

RAMABAI'S BIBLE TRAINING SCHOOL OF HINDU WIDOWS

but firm authority, exercised in love, is over all, and all are controlled and swayed by it.

3. The *sacredness of the place.* Over the gates are the words in Mahrathi: "Thou shalt call Thy walls Salvation and Thy gates Praise"; and a stranger is at once impressed with the fact that everything here is for the Lord. He is first in all things: He is recognized and honored in all that is done; it is all His service, and for His glory.

One of the most noteworthy facts in this remarkable undertaking, and one to greatly rejoice over is, that *the chief agent in it all is a daughter of India.* It is not the work of a missionary society, or of European missionaries, but of an Indian widow, moved by the Spirit of God. Herein is to be found great encouragement. It shows us something of the possibilities of Indian Christians.

THE BIBLE IN INDIA

REV. GEORGE H. ROUSE, D.D.
English Baptist Mission Press, Calcutta

Four short words, but how much is in them! India—a "country" we call it, and think, perhaps, that it is simply a country like France or Germany, with one people and one language; but really it is as much a continent as Europe is, with many peoples and many languages. A card has been prepared which gives an outline of India on a map of Europe. In this card Kashmir is on the Arctic Circle and Ceylon on Greece; Currachi is in Ireland, Calcutta near Moscow, and Rangoon near the Caspian Sea. An outline of India on the map of America would show Kashmir at Winnipeg and Ceylon at Mexico; Kurrachi is in the west of Dakota, Calcutta at Washington, and the coast-line of Burma running many hundreds of miles south of Nantucket. India is as large as all Europe outside of Russia; its population is somewhat about as dense, and it has as many languages as are spoken in Europe. If we include the languages of the various hill tribes in India, the number is far larger than those spoken in Europe. The population of India by the last census was about 300,000,000 (*three hundred millions!*). Leaving out of consideration for the present the languages of the hill tribes, those spoken on the plains of India may be divided into two main classes: the Sanscritic languages of the north and the Dravidian languages of the south of India. Sanscrit, as is well known, is a language somewhat akin to Greek in its inflections and in its phraseology. It has long ceased to be a spoken language, and is important only as being the sacred language of the Hindus and the basis of the North Indian languages. The most important of the spoken languages of India is Hindi. This is spoken throughout the Gangetic Valley, except in Lower Bengal, and also in Rajputana and the central provinces. When the Mohammedans

invaded India this was the center of their authority. They therefore had to learn the language of the people; but while adopting its grammatical structure, they introduced a large number of their own Persian words, including many Arabic words which had been adopted in Persian. This mongrel dialect was called "Urdu," and as it was the language spoken by the conquerors, it gradually developed into one of the most polished of Indian languages, and its literature is probably more extensive than that of any other tongue in India. In some respects it has become a sort of *lingua franca* of Northern India. It is specially the language of the towns in northwest India, while Hindi, in one or other of its dialects, is spoken in the country districts; it is also the special language of educated Mohammedans. As Hindi and Urdu have practically the same grammatical structure, and differ only in phraseology, the two merge into one another, and the common people speak something which is neither pure Hindi nor pure Urdu, and is sometimes called Hindustani, tho by some the term "Hindustani" is regarded as a synonym for Urdu. It is difficult, for this reason, to say how many people speak one language as compared with the other; but we may safely say that Hindi, in one or other of its dialects, and Urdu are, between them, spoken by fully *ninety million* people. In its composite character and its general hardiness, Urdu reminds one of English.

The next most important language of India is Bengali, spoken in the fertile and thickly populated country of Lower Bengal, the Delta of the Ganges and the country to the north and east of it, of which Calcutta is the chief city. Bengali is, in its phraseology, as near the mother tongue (Sanscrit) as any other language, if not more so. A large number of pure Sanscrit words are in constant use in Bengali—even many compound words. *Forty million* persons speak Bengali, of whom about half are Hindus and half Mohammedans.

In the east of Bengal the Assamese language is spoken by between one and two millions, and to the south Oriya is spoken by nine millions. These languages are so akin to Bengali that sermons delivered in one language will be understood by people speaking one of the others, yet so different that separate versions of the Bible are needed in each. On the slopes of the Himalayas to the north of Bengal lies the country of Nepal, an independent state, but so friendly that it furnishes some of the best troops in the British Indian army—the Goorkhas. For fear of annexation, no Europeans are allowed to cross the boundary of Nepal, but the Bible can go there. The language of the people is akin to Hindi and Bengali, and active work is carried on by the Church of Scotland Mission among the numerous Nepalis who live in British territory.

On the northwest, beyond the Hindi-speaking population, lies the Punjab, and the Punjabi language, akin to Hindi, is spoken by seven-

teen million people. South of it is the small country of Sindh, where two and a half million people speak the Sindhi language. To the southeast of Sindh, on the shores of the Arabian Sea, lies Guzrat, and the Guzrati language is spoken by ten million. South of this comes Marathi, the chief language of the Bombay Presidency, which is spoken by eighteen million.

All the languages thus far enumerated are more or less Sanscritic. Coming now to South India, we have as the most northerly language Telugu—sometimes called the Italian of India. This is spoken by twenty million people on the coast of the Bay of Bengal, south of the Oriya district, and inland in the native state, called the Nizam's Dominions. South of the Telugu district comes that in which Tamil is spoken by fifteen million, reaching down to Cape Comorin, the southernmost point of India. On the western coast, below the Mahrati-speaking district of Bombay, two other languages are spoken—Canarese by ten and Malayalim by five million. All these South-Indian languages are called Dravidian; they belong to the same family of languages, with altogether distinct characteristics from the languages of Northern India. To the east of the Bay of Bengal lies Burma. The chief language spoken there is Burmese, the vernacular of five million; but various dialects of Karen and Shan languages are also spoken in Burma, so distinct as to require a separate religious literature, including, of course, separate Bibles. Ceylon is not part of British India, but a separate colony; it is, however, naturally so connected with India that we may include it in our present survey. The Cingalese language is Sanscritic, and is spoken by about one or two million. As we have already said, besides these important languages of the plains, there are a great many hill languages, into all of which the Bible, or portions of it, need to be translated, if these tribes are to be evangelized.

So much for the country "India." It will be seen how large the country is in its area and in the vastness of its population, and what babel of languages it contains. Now for the further subject, "The Bible in India." If we speak of "The Bible in America," we should refer to what is simply a matter of distribution, and this would relate almost exclusively to the English Bible. If that Bible needs revision, the only difficulty in the way is to select the best scholars to do the work out of scores of suitable men. "The Bible in Europe" is also simply a matter of distribution; the Bibles would need to be in many different languages, it is true, but these Bibles are all in existence, and have been for centuries. But "the Bible in India" has meant for the last hundred years a large work of preparation; and the men to do it have been merely the ones and the twos who could with great difficulty be spared for the work out of the mere handful of missionaries on the field. Moreover, they have almost all been foreigners, who had

to spend many years in the study of the language they work in before they could commence their labor; and that language is a heathen language, with no words to express the distinctions of Christian teaching, and sometimes without even a word for "God" which is at all suitable. Not only so, but all these languages are more or less in a state of flux, being year by year considerably modified by the influences of Western thought and the increasing spread of the English language. In regard to the languages of the hill tribes, missionaries have found no grammar or dictionary existing for any of them, but have been forced to pick up the language as best they could, and then put it in shape themselves, before they could even begin the work of translating the Bible or preparing a Christian literature.

Be it remembered also that the translation of the Bible is no easy matter. When we translate any other book we may add, omit, or alter the matter as we deem fit, so as to represent the teaching of the book in the way best suited to the people for whose benefit, and in whose language, we are translating the book. "Pilgrim's Progress" in Chinese, it is said, has pictures representing a Christian as a Chinaman, with his pigtail. Quite right; and the wise translator, in putting any Western book in the language of the Eastern people, will *put the pigtail into the letterpress* as well as into the picture; that is, he will *adapt* his matter to the people for whom he is writing. We have put "Pilgrim's Progress" simply as an instance of a book to be translated, but as a matter of fact it is remarkable how readily this immortal book bears literal translation into other languages; this fact struck the writer when revising the translation of "Pilgrim's Progress" into Bengali; yet even this book should be adapted to a certain extent. But we can not do this with the Bible; that sacred book, the authoritative declaration of God's will, and of the way of salvation, must be rendered as literally as possible. On the other hand, we must not be so literal as to be unintelligible. And it is also extremely desirable that every translation of the Bible should be as far as possible idiomatic and sweet in sound, so as to reach the hearts of the readers or hearers. How to meet these more or less irreconcilable requirements, and to make a version at once literal, intelligible, and idiomatic, is a most difficult work. Every first attempt is sure to need revision, and that more than once. The Bengali version, for instance, has had four clearly marked recensions, and the fifth revision is now proceeding. The first Tamil translation of the Bible was completed as long ago as 1725, and still it is felt that the Tamil version is not altogether satisfactory. It is a cause for great thankfulness that the construction of Hebrew, and to a large extent also of New Testament Greek, is so simple that a literal translation brings with it generally a simple construction.

What has been accomplished in the way of Bible translation in

India during the last century? According to the report of the British and Foreign Bible Society, the whole Bible has been translated into nineteen Indian languages, the New Testament into nine other languages, and Scripture portions into eighteen more.

One of the chief aims of the Serampore missionaries was to produce the Bible, or portions of it, into all the languages of India, and it is astonishing how much they are able to accomplish in this line. But their versions were necessarily very imperfect, and so often they were altogether unaccompanied with the living voice. God's plan is that the two should go together; and for the most part Bible translation in India has proceeded on this principle. Translations have been made only in the languages of those among whom missionaries are at work.

The whole Bible has been translated into almost, if not quite, all the main languages of India, and revised in many of them. One of the hill languages, spoken by rather less than two hundred thousand persons, the Khassi, has its Bible, owing to the fact that the Welsh Presbyterians have a very successful mission among this people. Other hill languages have the New Testament or one or two Gospels. Many different branches of the Church of Christ have taken their part in this work of providing for the people of India the Bible which all sections of the Church alike reverence.

In all parts of India the distribution of the Bible is being carried on by agents of missionary societies and by colporteurs. We may safely say that fully half a million copies of the Bible or of Scripture portions are being distributed every year in India. We have had many instances of these scattered portions of the Word of God leading men to believe in Christ and become members of the Christian Church. We also have not unfrequently heard of men who never joined the church, but remained in their Hindu homes, who, through a Gospel which had been received, were led to see that the Jesus therein revealed was the only one Savior, gave up idolatry, and told the people of their village that they trusted only in the Savior of whom the Book had told them. For every case of this kind of which we accidentally hear, we believe there are many people of whom we never hear who in quiet villages live and die with a simple hope in Christ alone, unknown to any professing Christian on earth, but who will be met with in heaven. It is not very unusual to meet with people living in Hindu homes who read the Bible daily, and regard it as the most precious book they have. The Bible is doing a great work in India, and its influence is growing year by year among those who are not professedly Christians. The importance of supplying the Bible for Christians of every tongue is self-evident; and there are no Christians in India who have not a portion of Scripture, and hardly any who have not the Bible, or at least the New Testament, in their own language.

TIBETAN MISSIONS AND THE BRITISH ADVANCE TOWARD LHASSA*

BY BISHOP B. LA TROBE
Missionary of the Moravian Church

The eyes of many are now turned toward Tibet, for a British commission has entered the "Great Closed Land," with a view to negotiating a treaty for an open door. If the hermit nation can be induced to open her gates to commerce, she may receive also the greater boon which the Christian Church has long been eager to give her. When the Gospel gains a foothold in this stronghold of Buddhism, it will be the greatest event thus far in the history of the land.

Sikkim is a little native State, three hundred and fifty miles north of Calcutta, which juts up into Tibet, between the two independent countries, Nepal and Bhutan. In 1887 trouble began by the Tibetans entering Sikkim. Remonstrances on the part of the Indian government, which has a protectorate over Sikkim, were unheeded. The Tibetans assumed a very threatening attitude, and caused much annoyance to the Sikkimese. At last active measures were taken, and a military expedition was sent which drove the Tibetans back into their own country.

The political negotiations which followed were extremely slow, but after much delay Chinese officers (Tibet is tributary to China) met the Indian commissioners, the boundary was settled, and pillars were erected to mark the border-line. No sooner, however, did the Boundary Commission turn their backs than the Tibetans destroyed these pillars. The Chinese declared that they could not manage these wild Tibetans, and the Tibetan authorities said they also were powerless.

Meanwhile Lord Curzon, the Viceroy of India, has been watching the policy of Russia in Central Asia. One feature of this has been the presence at Lhassa for a year or more of a Russian political agent, a Buddhist from the district of Lake Baikal.

With much patience the Indian officials have sought every means of coming to an understanding with the proper authorities. It is only after using every other method that at last Colonel Younghusband, a man of mature judgment and wide experience in Central Asian affairs, and Mr. Claude White, an officer with intimate local knowledge, were sent to parley with the Tibetans and Chinese. For their safety and the prestige of Great Britain it was necessary that a sufficient guard should accompany them. A force of three thousand men, under Colonel Macdonald, has joined the three hundred men with Colonel Younghusband in the advance to Gyangtse, ninety miles toward Lhassa. We hope that the Lamas will be wise enough to listen to counsels of reason and peace. Sooner or later the barriers, which the fears of the Tibetans have erected around their mysterious capital, must fall.

This expedition will probably have little affect on the Moravian mission in the Western Himalayas. The missionaries have the confidence of the Tibetans on both sides of the border. Poo, the most westerly Moravian station, is only two days' march from the frontier village of Shipke. So far into Tibet the missionaries frequently have been, and the villagers know that they have no intention of forcing their way beyond. The penalty for this would be cruel punishments inflicted by

* Condensed from *Moravian Missions.*

the Tibetan authorities on the inhabitants of Shipke for allowing a European to penetrate into the country.

When I went up the Sutlej Valley in 1901, the Tibetans set a watch at the frontier; but that guard never saw the visitor from Europe, whose visitation of all our Himalayan stations involved mountain travel of nine hundred miles without an attempt to penetrate into Chinese Tibet.

Indirectly the political situation in the East has already had the effect of bringing up the chief engineer from Simla to inspect the Hindustan-Tibet Road. The nearer the frontier, the more difficult and dangerous is this narrow bridle-path, which winds along the face of the cliffs, often at tremendous heights above the great roaring river. A thorough repair would be an immense boon to the missionaries at Chini and, especially, Poo.

Altho the stations are so near the frontier of Chinese Tibet, they are fully eight hundred miles from the scene of the present British advance toward Lhassa. Native traders and travelers go to Lhassa, both from Leh up the Indus, and past Poo up the Sutlej; but they have to pass over the lofty plateaus, whose population grows more and more scattered the higher they mount. Beyond Shipke there are not many villages permanently inhabited, and the traveler only finds groups of tents. Gartok ("the highest camp") is an important center in summer, but in winter no one is to be found there. The inhabitants go down to a village which lies one thousand feet lower.

Nevertheless, more than twenty thousand Tibetan Buddhists are settled around the mission stations in Lesser Tibet. The number to be reached from there would not be greatly increased if the treaty should be made to permit missionaries to freely pass over the frontier. All along the natives have crossed that border, and many have come under the influence of the mission.

If an entrance into Tibet proper be gained for Christian workers who have been waiting for it at Darjeeling, we will rejoice. Whoever may he privileged to carry the Gospel into the heart of Tibet will use the grammar and dictionary prepared by the Moravian missionary Jaeschke. His Tibetan New Testament was translated, not into a local Western dialect, but into the book language intelligible throughout Tibet. A revision of this New Testament by a committee at Darjeeling has recently been published by the Bible Society. Portions of the Old Testament, translated into Tibetan mainly by Redslob, have long been in use in a lithographed edition, and we hope that these will soon be printed by the British and Foreign Bible Society.

The Gospel for Tibet *

BY CLAUDE BALD, DARJEELING, INDIA

For many years Christian missionaries have been knocking at the gates of Tibet, and have been demanding admittance at all available points. Probably the first of these were the Moravians, who established themselves on the northwest confines of India, at the extreme limit of the semi-civilized country of Kashmir, in the heart of the Himalayan Mountains, where there is one of the principal passes into Tibet. Here they studied the language, translated the Scriptures, and gave the good

* Condensed from *The Faithful Witness.*

news to the Tibetan traders who kept coming and going through the passes.

Members of the China Inland Mission have for many years been striving to enter the country from the Chinese border, at a point which can be reached only after an arduous journey of five months from Shanghai. Some of these noble and faithful men and women have passed through much tribulation, and have suffered violence at the hands of the fanatical Chinese from time to time. One of them, Miss Annie Taylor, felt that some effort should be made to enter from the border near Darjeeling; so she went to the La-Chong Valley, within the independent territory of Sikkim, and remained for some two years, studying the language and customs of the Tibetans. Then, finding that an entrance from that point was absolutely denied her, she went again to China, and entered the forbidden country from that side, and so made her famous journey almost to the very gates of Lhassa. After incredible hardships, she was compelled by military force to retrace her steps.

Immediately after this journey she returned to England and raised a band of men who proceeded to Darjeeling, with the object of preparing to enter the closed land as soon as the way might be opened. This company, after a time, became scattered, some going round to the Chinese border; one died in harness; some joined other missions, while one or two returned home. Undismayed by the apparent hopelessness of the outlook, when the British government subsequently arranged a commercial treaty with Tibet, and a nominal trading station was opened at Yatong, on the borders between that country and Sikkim, Miss Taylor applied for permission to settle there as a trader. After much difficulty this was granted, and for the past eight or nine years she has remained at her post in that wild and almost desolate spot, the only European there, with the exception of an official who represents Tibet. She sells a few useful things to the traders who pass to and fro, dispenses medicine to the sick, and, above all, preaches the Gospel and distributes portions of Scripture.

Among the other bands which are preparing to enter Tibet is that of the Scandinavian Alliance Mission, which was organized ten or twelve years ago by Scandinavians in America; most of the members are from Norway and Sweden. These made their headquarters at a village near Darjeeling, named Ghoom, which is occupied almost entirely by people from Tibet. There the missionaries set up a printing-press, from which was issued the revised edition of the New Testament in Tibetan, also much Gospel literature. The missionaries themselves are scattered at various points along the borders of Tibet and Bhotan, many living in the most frugal manner, while teaching and preaching to the people, and at the same time helping them by introducing better systems of weaving and other industries.

These and other agencies are now prepared to enter the "Great Closed Land." They are furnished with the Scriptures in the language of the people, and they are acquainted with the manners and customs of the country, so that there is nothing to hinder them in carrying the message of peace and salvation, unless it be the opposition of Tibetan or British officials.

This is a time for earnest, believing prayer that the Lord of the whole earth may disarm every opposition to the peaceful conquests of the Gospel in Tibet and Bhotan.

The Tibetan Missionary Outlook *

BY CECIL POLHILL
Missionary of the China Inland Mission

After not a few years of discouragement and difficulty, loss and toil, the outlook for Tibetan mission work has changed most suddenly, bringing in a period of hopefulness, open doors, removal of difficulties, and prospect of yet more wonderful changes. After years of seclusion, the gates of Japan were suddenly flung wide open; similarly the hermit nation, Korea, opened her doors; and now it appears as if the missionary were soon to be given access to this hitherto inaccessible country—Tibet.

Ta-chien-lu, the point of vantage on the China side, which was closed for nearly three years after the Boxer outbreak of 1900, has now been reoccupied by Messrs. Sorenson, Moyes, and Edgar, of the China Inland Mission. We heard that the attitude of the people had changed considerably toward the Gospel and the foreigners, and tho always more or less friendly, they now seemed really desirous of learning Christian doctrine. They even sent a deputation to the missionaries on the plain below, asking when their former teachers would return. Immediately upon the arrival of our missionaries last spring these hopes were more than realized. Merchants, teachers, and others began to attend the services, and soon applications were made for enrolment on the list of inquirers. The old Guest Hall, in former times never more than half filled, soon proved too small for those who flocked in; the partition had to be pulled down to make more room, and even then it was difficult to find sufficient space. First, thirty men were desirous of baptism; then sixty, one hundred, one hundred and fifty, and now two hundred, with additions every week. Of course, great caution will be needed in testing these men, but one can not but be thankful that week by week so many are willing to listen to systematic Bible instruction. These men include some of the leading merchants and teachers of the town, who exercise a powerful influence over the Tibetans who throng to Ta-chien-lu. Among the believers are a few Tibetans, and more can not fail to be reached by the movement. Larger and more convenient premises are already planned.

A further encouragement is, that the new Tibetan king of the district is very friendly with the missionaries, which will render work in that district far easier. He let them have his summer palace for the holidays, and likes to have them come to see him; this friendliness will probably assist in removing difficulties in renting houses or land in his territory.

God is also opening the country to the missionary farther west. Twelve days' journey from Ta-chien-lu is Li-ting, a village consisting of a Tibetan monastery and a Chinese street. Until recently the monks at this place were most hostile, and utterly defied any efforts of the Roman Catholic or Protestant missionaries to open work there. A sudden rebellion of the Lamas against the Chinese broke out, with the result that the Chinese defeated the priests and beheaded the leaders. Now the haughty spirit of the Lamas is subdued, and missionaries are free to enter.

* Condensed from *China's Millions*.

A VISIT TO SOUTH AFRICAN MISSIONS

EXTRACTS FROM THE REPORT OF THE AMERICAN BOARD DEPUTATION

BY REV. E. E. STRONG, D.D., AND REV. SYDNEY STRONG

Within less than threescore years and ten the Zulu language has been reduced to writing by one missionary, the Bible, hymn-books, and something of a Christian literature provided, schools of different grades have been established for the youth of both sexes, a native pastorate has been raised up, and there are at present twenty-three churches, with a membership of 4,153, presided over by native pastors. For the past nine years no one of these churches has been independent and self-supporting, and they are organized under their chosen name of the African Congregational Church. They are also working for the heathen about them, and with eyes open toward the unevangelized regions beyond the colony of Natal. There are those who believe that had Natal been untouched by colonial enterprise, and the Zulu race been left solely under the educational and Christianizing influence of the messengers of the Gospel, the condition of the race would be better and more hopeful than it is to-day.

The large majority of colonists look with no favor upon missionary work for the natives, regarding these natives as so inferior that they ought not to be led to believe that they are or can be fit for any except servile tasks. The idea of giving them equality with white people before the law is scouted. The statute-book contains two sets of laws (one for whites and one for blacks), and no school or church can legally exist without alliance with, or superintendence by, a white man. In most places the Kaffir must keep to the street, leaving the sidewalk to those who regard themselves as if an altogether superior race. The attitude of the average South African colonist is entirely comprehensible to those who understand the prevailing sentiment in our Southern States respecting the negro. Race prejudice is strong, social equality is abhorrent. But what the colonist does want from the native is service—obedient, steady, unquestioning service of the menial order. This the Zulu, by natural disposition, is not ready to render. He will work when he pleases and as he pleases. He has been led to think and to apprehend in some degree the rights and duties of manhood. The colonist insists that all attempts to elevate the native only unfit him for his proper sphere. Not much aid, therefore, can be expected for the present from the white population of South Africa. The missionary, while using all proper efforts to inform and interest the white people about him as to missionary matters, must expect to be looked upon with suspicion and dislike, as one whose work is regarded as antagonistic to the proper social order as well as the commercial interests of the colonies. The Zulu is found in all Southeastern Africa, and even north of the Zambesi and beyond Lake Nyasa. The race is worthy of all efforts.

Christian Zulus seem to have a peculiar tact in permeating the communities in which they are placed. If they come to the cities for work, they seek out the people and churches they have known about in their homes. It is a habit in almost every Zulu church for men and women by the dozen or more to go out after a sermon, and either repeat it or give some other Christian message in kraals or schoolhouses anywhere from two to ten miles distant. There are a few dumb Christians among them. The

esteem for and wide prevalence of their language gives to the Zulu people a great advantage as evangelists.

Education is, and for some time will be, the chief work of the mission. Of over thirty missionaries in Natal, all except three who have supervision of the churches, and one in medical work, are engaged in educational work. The missionaries are, with three exceptions, grouped in several educational centers, viz.: Amanzimtote, Inanda, and Umzumbe. The chief work of the mission to-day is to train leaders. To accomplish this end there are four educational institutions, viz.: the Theological School and the Boys' Seminary—both at Amanzimtote—Inanda Seminary and Umzumbe Home School. The work of Ireland Home has been indefinitely suspended. Missionaries also have the charge of more than forty primary schools.

All the education of the native children of Natal is in the hands of missionaries. The government pays a certain sum for each child, aggregating enough to meet the salaries of the native teachers. The government also inspects the schools. To the government a quarterly report is rendered. But the missionary has to secure teachers, to visit the schools for inspection, and to see that the requirements of the government are carried out. The board mission has under its charge more than forty of these schools, with about three thousand pupils. The missionaries not only have full liberty to introduce Christian training among these children, but have availed themselves of it in every school, which offers a remarkable opportunity for Christian work.

The Ethiopian Church

The movement, which bears the name of Ethiopianism, has been a divisive movement, and its direct tendency, if not its object, has been to kindle a racial feeling, uniting the natives compactly, in entire independence of the white population. Starting a dozen years ago, in a defection from the English Wesleyan Church Mission in the Transvaal, it has drawn from the membership of nearly all mission churches in South Africa, until it is said that it embraces about twenty-five thousand church-members, with seventy ordained ministers. The divisive character of the movement is shown by the separation into parties which have little or no agreement. What they have in common is a desire to be altogether free from white control, and to carry out the motto, "Africa for the Africans." As a political movement it is utterly condemned, as well as greatly feared by the governments. Its alliance with the Anglican and the American M. E. Church, tho the latter be called African, take from it any distinguishing national character. To the natives of South Africa it is a foreign Church quite as much as their mission churches have ever been.

The whole movement will fail of the end it seeks because of the unwise elements within it, and its lack of a high moral and spiritual motive behind it; and however much Zulus may desire independence in action, they are too intelligent to think that this can be had by any surrender to hierarchical authority in their Church.

There are said to be a little over seventy-five thousand East Indians in Natal, commonly called coolies, most of them having been brought under contract to work on the estates. They do not affiliate with the Zulus. Christian work for them can not be conducted in conjunction

with the established work of the mission. Only a small number, comparatively, of these coolies use either of the languages employed by American Board missions in India. This diversity of tongues adds greatly to the perplexities of the problem. Work for these Indians can not be combined with the work for the Zulus. It must be a mission by itself, with its own schools and evangelists. There ought to be such a mission.

The flow of population to Johannesburg, the metropolis of South Africa, constitutes a special call to the American Board. A Zulu preacher, on his arrival in Johannesburg, could be understood by probably three-fourths of the native poupulation. The situation at Johannesburg constitutes a great appeal!

The difficulties under which the missionaries in Gazaland labor come in part from their being located so remote from lines of communication. The difficult task is to organize and maintain a Christian civilization far beyond the pale of civilization. It took a year to get the traction engine from Beira to Mt. Silinda. The pioneer missionary must at once become one-fourth farmer, one-fourth mason, one-fourth carpenter, and happy is he if one-fourth of him remains to teach and preach. The Gazaland missionary even to-day must perform many labors for which he has had no previous training.

The uniqueness of the Gazaland mission is noteworthy. The missionaries are practically Christian landlords. They have the authority to remove any native from the mission farm. The natives on the farms are required to keep in repair all the roads and paths, and also to construct any new ones demanded. The missionaries have authority to "call out" the natives to perform labors, compensation, however, always being given—$2.50 to $5.00 a month, the usual wage in Rhodesia. The natives are required to send their children to school—the boys and girls also rendering two hours' work outside of school hours. This landlordism also involves protection of the natives from mistreatment or injustice from the whites or other natives—a service which the missionaries have more than once rendered. Residence on the farms is voluntary, but is gladly accepted on the conditions mentioned. The fact that the native population on the farms has quadrupled during the past seven years—due largely to immigration—speaks well for the administration of the missionaries. Another feature which makes the Gazaland mission unique is the demand and opportunity for industrial training. This mission has the most *material* for such work (the land, the water, the timber, and population without a modern industrial knowledge) in a degree which makes it perhaps unique among the missions of the board. It would be a serious mistake if in Gazaland the industrial feature in training were not especially emphasized.

The deputation makes, among others, the following recommendations:

That the present policy of the Zulu mission be approved, concentrating its forces at the strategic points, making the oversight of the churches more general, and committing the superintendence of the churches in Natal to fewer men.

That the seminary at Inanda and the Home at Umzumbe be maintained as the two institutions for the higher training of girls, and that as such they be especially commended to Christian women and the Woman's Board for their continued and enlarged support.

That the plan to occupy the cities, like Durban and Johannesburg, in order to reach the people who are flocking in increasing numbers to the large centers, be encouraged by such increase in appropriations as the necessities of the case demand.

That the Zulu mission continue its policy of encouraging the native churches in their efforts toward independence and self-support, and to foster the missionary spirit that has appeared among those churches. The white missionary should do nothing that the native can do as well. Self-support, self-government, and self-extension, on the part of the native converts, should ever be kept prominent in mission policy.

A MISSION AMONG THE AFRICAN PYGMIES*

BY MRS. A. B. FISHER

On the western side of the snow-capped Ruwenzori Range, in Central Africa, are found a company of many tribes who have never yet taken one step from their savagery and cannibalism. One can scarcely imagine that there ever could have existed a more primitive and unenlightened race than this which in this twentieth century is to be witnesed among these distant subjects of the British Dominion. But even here, where the world's clamoring voice has not yet penetrated, is to be heard "the still small voice," and it might be written thus: "The Spirit of God moved upon the face of the deep."

For nearly three weeks my husband and myself have been staying at the furthermost of our Toro mission stations, and have been making minute inquiries as to how far it is possible to reach these wild races. As one stands on the brow of the mission hill no fewer than seven distinct tribes, each with its own peculiar customs and dialect, lie within view, while at this particular spot are to be found representatives of other tribes from more distant parts. Having fled from the hands of plunderers and raiding tribes, they have come to settle down under the peaceful rule of the Christian chief, and many of them have not only learned to read, but have been baptized into Christ's fold.

Stanley's Great Forest is within a few hours' march of the mission hill, and within its almost impenetrable depths are to be found the Bambuba and the Batwa (Pygmies). The former is a strong and sturdy little race that never reaches a stature beyond four to five feet. They live in wattle huts, and have not yet learned the art of cultivating. Felling the trees and undergrowth, they sow maize and beans and potatoes in rough, unprepared soil. Like the other surrounding tribes, their custom of marriage is an exchange of a man's sister for that of his neighbor's, or where this is impossible, goats are demanded. This latter exchange is absolutely binding on the wife, and should she run back to her people war ensues, which results in a big feasting on each other's foes who have fallen. When one of their number dies, a deep pit is digged and he is placed in a posture with hands crossed on his breast. They bury him no further than the shoulders for six days, when the friends gather round to take parting glances. At the end of that period the burying is completed, and his grave is swept daily till the relatives move into another district.

* Condensed from *The Church Missionary Intelligencer.*

A number of these people are living here; five of them have been baptized, and others are reading as catechumens.

Their smaller neighbors, the Pygmies, lead a roving life through the forest. They have no settled homes, but build tiny grass booths, which only remain standing for a few days, and then the signal for removal is given. Expert with the bow and arrow, they are thus able to keep themselves well supplied in meat, and the remainder of their spoil they exchange for the Bambuba's grain and potatoes, when they do not stealthily appropriate these like the wild pigs. Very few of these little folk will venture forth from their forest security; howbeit, no less than seven are now under instruction here, and two have been already baptized.

The Bahuku are a cannibal tribe, living within sight at a distance of about three miles. They live in the Semliki plain, and extend westward to Belgian territory. Not only do they feast on their foes flesh, but sell their dead for four or six goats. Altho they have no scruples on eating human flesh, they bury their goats and sheep with due honor.

The Balega are a populous race inhabiting the coast and hills west of the Albert Lake. They worship evil spirits, and build their tiny temples in the long grass. Only the men and very old women are allowed to visit these shrines, but a horn is blown to inform the other women when they perform their ceremonies. Scarcely recognizing the authority of chiefs, practically each man is the lord of his own household, and as a man's family often numbers 100, who do not leave the parental roof as is the custom elsewhere, his one-roomed house has to be of considerable dimensions, and his rule is not always of the simplest. The church at Toro has sent out to this tribe two Batoro teachers, who have been kindly received.

In giving this faint insight into one of the dark corners of the earth, I trust it will awaken the prayers of Christians, that from this center of Mboga, where there are now over 200 baptized Christians, and sixty communicants, may radiate such a clear, irresistible light that the darkness of the ages shall be rolled away by its brightness. "And God said, Let there be light; and there was light."

PERSECUTED FOR CHRIST'S SAKE IN INDIA*

BY MISS GRACE STEPHENS

The "Nicodemus Cottage" of the Methodist Mission in Madras is where women go who long to learn more about Jesus, and who are able to reach this haven of refuge. There are terrible difficulties in the way of these "Pardah ladies" openly confessing Christ.

One native lady in the Zenanas whose heart opened to receive Jesus said, "I must *now* put Jesus first," but her husband, and mother, and friends were very angry. After a time she came to the Nicodemus Cottage, saying, "Jesus *must* be first; I must give up all for Him who died for me." Her friends followed her, and besought her with wailings and entreaties to come back; they scolded, they petted, they used every means in their power to induce her to give up Christ, and return to them and their foolish and abominable idolatries. But she kept firm, saying, gently, "Jesus must be first," "I am a Christian, and Christ *must* be first." Then

* Condensed from *The Bombay Guardian.*

they put into the mother's arms her sweet little boy of three, her only child; but as she clasped him to her breast and caressed him with kisses, still she said, "Jesus is first." Then they tore him from her, and showered down oaths and curses and imprecations and insults upon her and upon the Savior she adored. This was on a Thursday—just ten days ago.

The next day they came again, and the missionary, not apprehending serious danger, had them admitted to the compound. Such a crowd poured in that the police followed, but they were powerless to help, for among the crowd were many Sepoys—some dressed in women's clothes, but others in military uniforms. Then again, as this dear Christian woman stood before them (for they demanded to see her, and threatened to break down the cottage if denied), the friends called and entreated her to come back to them. Finally, finding all their entreaties and threats were unavailing, one among them held out her little son, bidding her come and take him. Suspecting nothing, the mother stepped forward with outstretched arms, and at that instant a dozen hands clutched at the poor woman's throat and throttled her; then tore off her dress, threw her against a pillar, and swiftly carried her off. The missionaries followed down the street, in the hope of recuing her as she was borne aloft on the shoulders of the frantic crowd. No chance, alas! for rescue; for sharp knives were flashing in the sunlight. Oh, that such a scene could be possible in a city like Madras, and in broad daylight!

Now let me give you over against this a bright picture.

The Convert's Home at Baranagore, six miles from Calcutta, has fifty-two widows in it, who have come out from the darkness and dreariness of heathen widowhood into the light and love of God. They are willing to work hard to support themselves and their children, and to be trained for Biblewomen and Bible teachers.

One day, some time ago, an educated Bengali lady came with her husband and little boy. The husband said, "My wife can not find any peace in the Hindu religion, tho she has tried many ways; she says if she comes here she knows she will get what she wants." This gentleman was agent for a wealthy Bengali, but as he really loved his wife he was willing to part with her in the hope that she might find the peace she longed for. Only a few days passed by before this Bengali lady found "joy and peace in believing"; at once she sent the good news to her husband, and kept writing to him. In a little while he came back to say that his wife's letters had made *him* want to be a Christian. So we put them into a little mud-built cottage (very poor compared to his bungalow) outside the compound, and provided a teacher to instruct him in "the Way of Life." After a few days he came, saying, "I find I can not be a Christian and tell lies or take bribes, so I must throw up my position." This he did after some plain talks, for we had nothing to offer him except to go into the brass workshop among the boys, and earn, when competent, four annas a day. This Bengali gentleman who had never soiled his fingers, cheerfully blackened them every day for some weeks for Christ's sake!

After this testing-time we put him and his wife as teachers in a mission school in one of the villages near, and there they, with their little son, are still happily working. Praise God!

EDITORIALS

Russia, Japan, and Korea

It is too early as yet to foresee the end of the conflict in the Far East—a conflict between an Occidental nation that is medieval in character and an Oriental nation modern in its views and attainments. It is even too early to foresee the results that would follow the victory of one side or the other. But it is not too early to pray that this struggle may not interfere with the progress of God's Kingdom in the East; that the native Christians in Korea, Japan, and Manchuria may not be drawn into the whirlpool, but that they and the missionaries may be spared to fight a good fight with the "sword of the Spirit."

It is natural that the sympathies of progressive Protestant nations should be with Japan. The character of the Russian government is shown by the fact that she must maintain a large force at home to keep her subjects from rising against the tyranny of the rulers. Russia stands not for enlightenment and freedom, but for oppression and ignorance of the masses. Commercially, she paralyzes trade and hinders progress by seeking to grasp everything in sight. In spite of her being a nominal Christian nation, she is a hindrance rather than a help in civilizing and Christianizing Manchuria and the East. In practise, Japan has shown a more enlightened spirit than her rival, and is more Christian in dealing with others. She also promises to preserve the integrity of Korea, and to open the door of all her territory to freedom of trade.

The native Christians and the missionaries in Japan, Korea, and Manchuria are in a trying situation. The missionaries may not take sides in the conflict, tho their sympathies might lead them to desire it. In many stations the work is at a standstill, and especially in Korea and Manchuria the war will be a severe testing time. Pyeng Yang, one of the most noteworthy missions of the Presbyterian and Methodist Churches, is one of the Japanese base of operations in Korea, and the missionaries have had to be recalled from Syen Chun, another station.

God rules. Let us unite in praying for those who are passing through this trial, and let us stand ready to take the next step in advancing the Kingdom when the time comes.

Mormonism on Trial

The United States Senators, in their examination of Joseph F. Smith, President of the Mormon Church, in the Smoot inquiry, have learned something about the Mormons which has opened their eyes to the dangers of that system of doctrine. President Smith confessed to be living in polygamous relations with five wives (two or three of whom are sisters), and has had eleven children by them since the manifesto prohibiting polygamy was issued. He upheld the so-called "revelations" to himself and his coreligionists as superior to the laws of the United States. As late as last year President Smith preached a sermon upholding polygamy.

The article on page 251 is a clear statement of Mormon doctrine and practise, the menace which it is to Christian homes and governments, and the way in which it should be overcome. Those who read this article will have a practical knowledge of the subject, which is now commanding much attention.

One of the Mormon methods of

evading unpleasant revelations is seen in the fact that a number of the leading members of the Church, who have been summoned as witnesses in the Smoot case, have disappeared at the command of their superiors.

It may not be generally known that the Mormons of Utah are only one of a number of sects of "Latter Day Saints" who trace their origin to Joseph Smith, Jr. These other branches are comparatively insignificant in numbers and influence. The "Reorganized Church of Latter Day Saints" for example, numbers about 45,000 members, and have as their president Joseph Smith III., a son of the founder. They have discarded the doctrines of polygamy and blood-atonement, but hold to the "Book of Mormon" and the "Doctrines and Covenants." It began its independent existence in Beloit, Wis., in 1852, and now has its headquarters at Lamoni, Decatur County, Iowa.

Practical Negro Education

It is an accepted principle by Christian educators that men and women should be educated first and foremost with reference to the development of character and usefulness. Any learning which does not directly contribute to this end is useless, if not harmful. Higher education does not generally prepare men and women for the ordinary occupations, and is, therefore, not to be advocated for the masses. This is especially true of negroes in America, the vast majority of whom must earn their bread by the sweat of their brows. Industrial educatian is, therefore, rightly in favor among those who have the interests of this race most at heart. Some have questioned the value of such schools as Hampton and Tuskegee, but their opponents are comparatively few and feeble. The facts brought out by a recent investigation by Booker T. Washington have, however, done more to silence criticism than any number of theories. Mr. Washington sent out questions to 136 white men of the South, to obtain information as to the practical results of education on the negro. The following summary of replies speaks for itself:

1. Has education made the negro a more useful citizen?
Answer—Yes, 121; no, 4; unanswered, 11.
2. Has it made him more economical and more inclined to acquire wealth?
Answer—Yes, 98; no, 14; unasswered, 24.
3. Does it make him a more valuable workman, especially where skill and thought are required?
Answer—Yes, 132; no, 2; unanswered, 2.
4. Do well-trained, skilled negro workmen find any difficulty in securing work in your community?
Answer—No, 117; yes, 4; unanswered, 15.
5. Are colored men in business patronized by the whites in your community?
Answer—Yes, 92; no, 9; unanswered, 35. (The large number of cases in which this question was not answered is due to scarcity of business men.)
6. Is there any opposition to the colored people's buying land in your community?
Answer—No, 128; yes, 3; unanswered, 5.
7. Has education improved the morals of the black race?
Answer—Yes, 97; no, 20; unanswered, 19.
8. Has it made his religion less emotional and more practical?
Answer—Yes, 101; no, 16; unanswered, 19.
9. Is it, as a rule, the ignorant or the educated who commit crime?
Answer—Ignorant, 115; educated, 3; unanswered, 17.
10. Does crime grow less as education increases among the colored people?
Answer—Yes, 102; no, 19; unanswered, 15.

11. Is the moral growth of the negro equal to his mental growth?
Answer—Yes, 55; no, 46; unanswered, 35.

There was an average of over 100 replies favorable to negro education, and only 13 were unfavorable. Nothing is to be feared from a frank investigation of the character and results of education on the negro. The friends of the race are encouraged to hope for still further progress in industrial training in the South. It is a great need not only there, but in the North as well.

Themes for Missionary Addresses

We have frequent letters from those who desire suggestions as to the best themes for missionary addresses, etc. To those who desire practical examples of the dynamics of missions, we would commend especially some ten or twelve great narratives of mission work which seem to us to stand out in special conspicuousness. They might be made the subjects of a series of addresses during the year, and would be found to be unusually interesting and fascinating. Others might be selected, but we venture to give this list, which we arrange by decades as follows:

1. The story of Pitcairn Island about 1798. Nine mutineers of the *Bounty* and 1' Tahitians had landed from the wreck. Drunkenness and violence 'eft the colony in a state of desolation. All the men died but John Adams, the sole survivor of the mutineers. With a Bible and prayer-book, rescued from the wreck, Adams became a convert to Christ, and the regenerator of the colony.

2. 1818. From 1816 to 1823, the work of William A. B. Johnson at Sierre Leone, in West Africa. The "Life of Johnson" is out of print, but the story has been reproduced under the title of "Seven Years in Sierra Leone," and is published by the Revell Company. We know no more thrilling story of missions.

3. Burmah in 1828. The year of the conversion of Kho Thah Byu, the first of 50,000 Karens gathered in 50 years.

4. The story of John Hunt in Fiji, in 1838. This was a remarkable year elsewhere—witness the work of William Knibb in Jamaica; also, in the same year, the work of Titus Coan at Hilo and Puna, in the Sandwich Islands, and his two years' camp-meeting.

5. 1848, the work of John Geddie at Aneityum, of whom it was said that when he went there he found no Christians, and when he left, 25 years after, left no heathen.

6. 1858, the work of William Duncan at Metlakahtla; a marvelous work among the Indian tribes of North America.

7. 1868, the coronation of Ranavalona II., seven years after the death of Ranavalona I. The proper beginning of the governmental recognition of the Christian Church in Madagascar.

8. 1878, the work of John E. Clough, who baptized 2,222 in one day in the Lone Star Mission in Ongole, India, and 10,000 in that one year. The same year was the jubilee of the Karen Mission, already referred to, which was celebrated by the erection of a memorial chapel to the first convert, Kho Thah Byu.

9. 1888, the work of R. W. McCall in France, which came to its climax, after 16 years, with considerably over 100 "salles." Perhaps the most remarkable work among Papists.

10. 1898, the story of Old Calabar in West Africa, as told by Rev. J. J. Fuller, an African, who labored there for 45 years.

11. The story of Japan, and the work of Neesima and the Doshisha.

12. The story of Uganda. When Bishop Hammington died, he sent a message to Mwanga: "I have bought the road to Uganda with my blood." There is even now in progress there probably the most remarkable work ever known in Africa.

Donations Acknowledged

No. 293. Industrial Evangelical Mission, India $15.00
No. 294. Industrial Evangelical Mission, India 15.00

BOOKS FOR THE MISSIONARY LIBRARY

INDIA AND CHRISTIAN OPPORTUNITY. By Harlan P. Beach. Illustrated. 12mo. 308 pp. The Student Volunteer Movement, New York. 1904.

This latest text-book for students of missions is an illustration of the advance that has been made in the quality of such books in the last ten years. It is difficult to see how the volume could be much better for its purpose. Concise, clear, orderly, generally accurate, informing, interesting, and attractive in appearance, it presents to those who would study India a most excellent compendium. The statistical tables and bibliography are unusually full. The former reports the work of nearly 100 societies in numerical detail, show the distribution of their workers, and indicates the progress during the last 50 years. The last chapter deals with present opportunities. Now is the acceptable time—the day of opportunity. Missionaries are calling for reinforcements, and for funds to conduct and enlarge their work. One can not read, much less study, Mr. Beach's book without feeling a tug at the heart-strings and purse-strings. *

IN FAMINE LAND. By Rev. J. E Scott. Illustrated. 8vo, 205 pp. *Net*, $2.50. Harper & Brothers. New York and London. 1904.

This story of the awful scenes of famine in India during the years 1899 and 1900 is by far the best that has appeared. Mr. Scott was the chairman of the Methodist Mission Relief Committee in Rajupatana, and was especially concerned with the famine sufferers and with means taken to provide food, shelter, and work for men, women, and children. He has given us a careful study of the great famines that have devastated India, their causes, effects, the relief work, and the means which are being taken, and should be taken, to alleviate suffering. The photographic illustrations are awfully realistic, and must awaken sympathy and a desire to help even in the most selfish heart.

The primary cause of famine in India is the failure of the monsoon and its accompanying rain. The secondary causes mentioned are the poverty and improvidence of the people. Others might be added: the lack of reservoirs and irrigating systems and the impoverishment of the soil by the growth of the poppy. Perhaps famines in India cannot be entirely prevented, but much can be done by training the people in industry and thrift, and by irrigation. One result of the famines is the gathering of large numbers of orphans in mission schools. Many people are learning to appreciate something of the self-sacrificing devotion of Christian men and women, and can not fail to note the difference between Brahman indifference and Christian charity. Pandita Ramabai's school of nearly 2,000 is the outgrowth of the famines. While the road is hard, the end of these distressing scenes may be the conversion of India to Christ. The famine which touches only the body is of small consequence compared with that which starves the souls of India's millions. *

KALI-DASSIE. By Josephine A. Evans. Illustrated. Paper. C. E. Z. M. S., London. 1904.

Here is a striking story of a Hindu girl, the servant of the Goddess Kali. It is not long, but is touching and true. Kali-Dassie was born in Allahabad, and was named for the hideous black goddess who wears a necklace of skulls. Her experiences make a graphic account of the life of a Hindu girl, and are calculated to awaken interest in her people. *

TWELVE LITTLE PILGRIMS WHO STAYED AT HOME. By Lucy J. Scott. Illustrated. 12mo., 271 pp. $1.00, *net*. Fleming H. Revell Co. 1903.

An excellent suggestion for Sunday-school teachers and others underlies this story of the way in which a wide-awake teacher interested her class in missionary work. They took an imaginary journey to Japan, Korea, China, and India, which resulted not only in increased enthusiasm for carrying the Gospel to the heathen, but helped raise money for a church debt and fired a congregation with missionary zeal. The book is written for children, but the most valuable part of it is its suggestions for mission bands.

Books on Japan, Russia and Korea,*

JAPAN

A Handbook of Modern Japan. Ernest W. Clement. With maps and illustrations. 12mo. 1903.....*Net*, $1.40

† From Sunrise Land. Amy Carmichael Wilson. 8vo. 1896..... 1.25

Japan in Transition. J. S. Ransome. Illustrated. 8vo. 1899..... 3.00

Glimpses of Unfamiliar Japan. Lafcadio Hearn. 2 vols., 8vo. 1894..... 4.00

The Ainu of Japan. John Batchelor. 12mo. 1896..... 1 50

† The Mikado's Empire. William Elliot Griffis. 2 vols., 8vo. Illustrated..... 4.00

The Religions of Japan, From the Dawn of History to the Era of Meiji. William Elliot Griffis. 12mo. 1895 ..... 2.00

† Evolution of the Japanese, Social and Psychic. Sidney L. Gulick. 8vo. 1903. *Net*, 2.00

† Unbeaten Tracks in Japan. Isabella Bird Bishop. Illustrated. 8vo..... 2.50

Japan and Her People. Anna C. Hartshorne. 2 vols. 50 photogravures and maps. 8vo. 1903.....*Net*, 4.00

Joseph Hardy Neesima. J. D. Davis. 16mo, 156 pp. 1899..... 1.00

Japanese Girls and Women. Alice Mabel Bacon. 16mo, 75 cents. Illustrated edition. 1891..... 4 00

† The Gist of Japan. R. B. Peery. Illustrated. 8vo..... 1.25

An American Missionary in Japan. M. L. Gordon. 16mo. 1892..... 1.25

Verbeck of Japan. W. E. Griffis. 12mo. 375 pp. 1900..... 1.50

RUSSIA

The Russian Advance. Albert J. Beveridge. With maps. 8vo. 1903....*Net*, $2.50

All the Russias. Travels and Studies in Contemporary European Russia, Finland, Siberia, the Caucasus, and Central Asia. Illustrated. 8vo. 1902.*Net*, 4.00

The Expansion of Russia, 1815–1900. Francis Henry Skrine. 12mo. 1903. *Net*, 1.50

† Asiatic Russia. Geo. Frederick Wright. Illustrations and maps. 2 vols. 8vo. 1902..... .....*Net*, 7.50

Russian Life in Town and Country. Francis H. E. Palmer. 12mo. 1902. *Net*, 1.20

Empire (The) of the Tsars and the Russians. Anatole Leroy-Beaulieu. 3 vols. 8vo..... 9.00

† The Real Siberia. Together With an Account of a Dash Through Manchuria. John Foster Fraser. Illustrated. 12mo. 1902..... .....*Net*, 2.00

Russia Under the Tzars Stepniak. 12mo..... 1.50

† Siberia and the Exile System. George Kennan. 2 vols., 8vo. Maps and illustrations..... 6.00

KOREA

Korea. Angus Hamilton. Illustrated. 8vo. 1904.....*Net*, $4.00

Korea from Its Capital. Geo. W. Gilmore. 12mo. 1895..... 1.25

Corea: the Hermit Nation. William Elliot Griffis. Maps and illustrations 8vo. 1897..... 2.50

Chosen: the Land of the Morning Calm. (Korea.) Percival Lowell. Illustrated. 8vo..... ..... 3.00

† Korea and Her Neighbors Isabella Bird Bishop. Illustrated. 8vo. 1898.. 2.00

† Korean Sketches; a Missionary's Observations in the Hermit Nation. James S. Gale. Illustrated. 12mo..... 1.00

Everyday Life in Korea. Daniel L. Gifford. Illustrated. 12mo..... 1.25

The Vanguard. James S. Gale 12mo. 1904..... 1.50

MISCELLANEOUS

The Peoples and the Politics of the Far East: Travels and Studies in Siberia, China, Korea, Siam, and Malaya. Henry Norman. Illustrations and maps. Henry Norman. 8vo..... $4.00

The Awakening of the East. (Siberian Railway, Japan, and China.) Pierre Leroy-Beaulieu. 12mo. 1900..... 1.50

Problems of the Far East Lord Curzon. 8vo. 1896..... 2.50

The Educational Conquest of the Far East. Robert E. Lewis. 12mo. 1903. *Net*, 1.00

MANCHURIA

Mission Methods in Manchuria. John Ross, D.D. 12mo. 1903.....*Net*, $1.00

China, the Long lived Empire. Eliza R. Scidmore. Illustrated 8vo. 1900.... 2.50

East of the Barrier: Side lights of the Manchuria Mission. J. M. Graham. 12mo. 235 pp..... ..... 1.00

* These books may be ordered through the REVIEW. † Especially recommended.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Sailed Student Volunteers In the *Intercollegian* for May, 1903, there was published a list of 211 student volunteers who were reported as having sailed during 1902. Since that date 219 volunteers are reported as having sailed. They went out under 40 different boards or agencies. Of these, 23 will work in Africa, 68 in China, 55 in India, 17 in Japan, 8 in Korea, 6 in the Philippines, 10 in South America, 9 in Turkey, 8 in the West Indies, and 15 in other countries. The names of some of the volunteers who sailed during 1903 have perhaps been omitted, as the reports of 7 boards have not yet been received. *

Workers Needed for Mission Fields Statements of the specific needs of some of the mission boards have been printed in the *Intercollegian*, in order that student volunteers and others who are qualified may enter into correspondence with the officers of the boards. All who have finished their courses, or who will do so during 1904, are urged to send in their applications immediately, and other persons who read this are requested to bring the facts to the attention of any one who is in a position to apply. According to the list, all the larger boards are calling for men and women of varied attainments and characteristics for teaching, preaching, medical work, industrial work, etc., in Africa, China, Turkey, India, Europe, Japan, South America, the Islands of the Pacific, and elsewhere. Let no one hold back who feels called of God to this glorious work of carrying the Gospel into regions beyond. *

Problem of the Foreign-born in Ohio A large fraction of the population of this commonwealth is composed of Welsh, Swedes, Finns, Italians, Magyars, Germans, and Slavs (about 35,000 Bohemians, as many Poles, and 6,000 Slovaks). Five-sixths of the Slavs are herded together in Cleveland, and are ministered to by Bethlehem and Cyril churches and Mizpah and Madison missions, with 8 workers, reaching directly through 30 weekly services about 1,500 people. A score of missionaries, home and foreign, have gone out from Bethlehem church, beside the larger number who have been associated with it from the Slavic Department at Oberlin, and the Bethlehem Bible and Missionary Training School. Among the children of Bethlehem are Rev. John Prucha, now pastor there; Rev. Bertha Juengling Harris, of Storrs Church, Cincinnati; and Rev. and Mrs. Lewis Hodous, of Fu Chau, China.

A Blow at Berea College Both Houses of the Kentucky Legislature have passed a bill prohibiting coeducation of the races in any of the educational institutions of the State. An amendment kindly (?) permits corporations to maintain separate schools if they are at least 25 miles apart. The measure is aimed at a single institution—Berea, a college which is perhaps working for the betterment of Kentucky more directly than any other.

Berea was founded by anti-slavery Southerners for the purpose of affording education to negroes as well as to whites. It was organized as a Christian institution, and as such was "opposed to sectarianism, slaveholding, caste, and every other wrong institution and prac

tise." It has been doing its work in the face of great obstacles, and with the unflinching self-sacrifice of consecrated teachers, for nearly 50 years; it has accumulated a considerable endowment and has awakened great interest. It has now on its roll 174 colored students and 803 white students, a large majority of whom come from the mountain regions. President Frost has created a widespread interest in these mountain population, numbering 2,000,000 of people, and more sorely in need of education than any other white population in the United States. Both races have met in the classroom, but there has never been any attempt to teach the doctrine of general social equality. There has never been a scandal connected with the institution.

The Legislature of Kentucky has a right to forbid the teaching of the two races in any institution sustained by public funds. But Berea is a private institution; no one goes to it unless he or she chooses to go. It is a serious question whether the State Legislature has a right to declare that young men and young women of different races shall not be taught together if they choose. The course of Berea has been so conservative, its record so stainless, its value to the State and to the nation so great, that the best friends of Kentucky have hoped that better counsels would prevail. *

General Armstrong and Hampton Institute So much is written (and so justly) about Booker Washington and his school, that Hampton Institute, where he was fashioned and furnished for his splendid life-work, is in some danger of being left out of mind. Beginning in 1868 with but 2 teachers and 15 pupils, then an anomaly and a hazardous experiment, it has now attained to some 60 buildings, over 100 officers and teachers, and about 1,200 students in attendance, mostly negroes, tho including 130 Indians, and representatives from Porto Rico, Jamaica, and Africa. With common school branches, agriculture and the mechanic arts are taught, and teachers are trained for their work.

New Steamer for the Upper Kongo Last November the Southern Presbyterian Mission on the Kongo met with a sad and severe loss through the destruction of the *Lapsley* and the drowning of Mr. Slaymaker. And now a ringing call is out for $25,000, in order that a larger and better vessel may be secured.

Philadelphia's Christian League The Christian League of Philadelphia, a most unique organization—with Dr. George D. Baker (just deceased) as president; Bishops Foss and Whitaker, vice-presidents; and Mr. John H. Converse, treasurer—has been for a period of eight years successfully combating the forces of evil in that great city. The results have been unparalleled. In a quiet, persistent, practical way, without blackening the good name of their city, marvelous changes have been effected, so that to-day the old slum districts—notorious for three-quarters of a century—have been completely transformed; dangerous neighborhoods have become decent and orderly; defiance of law is rebuked; certain temptations are removed from the pathway of youth, and insanitary conditions are promptly abated. Among definite works carried on by this organization is the Chinese mission, 929 Race Street, which has been pronounced by experienced observers the best of its kind in this country. Its influence has

been instrumental in transforming that peculiar locality into one of law and order, and its religious teachings have led to the foot of the cross a large number of young men who formerly bowed at the idol's shrine.—*Montreal Witness.*

Cabling a Church to China December 24th the secretaries of the Board of Missions of the Protestant Episcopal Church had the satisfaction of cabling a Christmas present of a church to the Wuhu Christians. One can imagine the sensation that the message caused. There is Mr. Lund, our missionary, anxious and depressed by the delay of five years in equipping the station properly. He knows it is impossible to push the work further, because, as his Chinese helper has told him time and again: "It's no use urging or even asking people to come to church, because we are unable to find seats for them." When the news of the gift reaches him on Christmas morning there is a lump in his throat, the tears will force themselves to his eyes, and with a sob he thanks God for the gift. And then there are the Chinese Christians, 100 or more of them, gathered in the 18 x 21-foot room they call a church, for their Christmas worship. Mr. Lund tells them that a friend in America, that strange and unknown country across the sea, has promised to build them a church. The days of worship in the little room on the dirty street are numbered. No longer will Mr. Li, the Chinese clergyman, have to live in unsanitary quarters. One can hear strange words sung lustily to familiar music as the congregation breaks out with: "Praise God, from Whom all Blessings Flow." That was a Christmas, indeed, for the Wuhu Christians.—*The Spirit of Missions.*

Increased Gifts from Students *The Congregationalist* reports the encouraging fact that the institutions of higher learning in the United States and Canada have given 50 per cent. more to missions in the academic year 1902–3 than in the year preceding. As proof and illustration of this statement, a few weeks since, at a special chapel service, $1,350 was subscribed by the students and faculty of Oberlin College for the maintenance of P. L. Corbin as missionary from this college in Shansi, China. Mr. Corbin is at present lecturing before the colleges of the country in the interests of the Student Volunteer Movement, and will sail for China next fall. He was a graduate of the Oberlin Theological Seminary last year.

Christian Forces in Utah Doubtless, Utah is to be set down among the most barren and discouraging fields under the sun, rivalling India, China, or the South Seas at their worst. And yet, in a single generation the various Christian denominations have planted no less than 73 churches, with a present membership of upwards of 5,300.

British Mission Near the North Pole Herschel Island is in the far northwest corner of the diocese of Mackenzie River. For a missionary to go there is, indeed, to be a "witness" for Christ in "the uttermost parts of the earth." The island is as cold, dreary, and desolate a spot as can well be imagined. There are no trees on it, nor within 40 or 50 miles; a few stunted willows, a little coarse grass, and a few lichens manage to grow, and in the sheltered spots a few wild flowers bloom during the brief summer. In midwinter the sun is not seen at all for nearly two months, and in summer

the place is often enshrouded in thick, gloomy fog. The natives retain their own native costume (altho some of them like to have a European garment on the top), and the missionaries dress in like manner. Indeed, the cold is so intense and the winds so cutting that ordinary cloth clothing would not be a sufficient protection.

Mr. I. O. Stringer was the first missionary to go there 11 years ago, and when his bride joined him a few years later it became their residence, and it was there that their little boy, Herschel, was born. After doing excellent work, and gaining the respect and affection of the people, the smoky camps, the cold winds, the unrelieved expanse of ice and snow, etc., so affected their eyes that they were obliged to give up the work there, and have been transferred to the diocese of Selkirk.—*Church Missionary Gleaner.*

EUROPE

International Students' Missionary Conference

This conference, which was held in Edinburgh, January 2–6, was the third by the Student Volunteer Missionary Union of Great Britain.

The conference was not especially remarkable, but was devotional, purposeful, intense. The attendance of students included 424 men and 285 women. The grand total of delegates thus amounted to 709 students, of whom 190—115 men and 75 women—were student volunteers. They came from 137 different colleges—48 men's, 51 women's, and 38 theological colleges.

The most interesting group of delegates was seated directly in front of the platform. These were the 94 foreign delegates, representing 22 countries: Holland, Norway, Sweden, Denmark, Germany, France, Belgium, Switzerland, Hungary, Russia, Finland, Austria, Italy, Spain, Turkey, United States, Canada, West Africa, India, China, Japan, and New Zealand.

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The Growth of a Half Century

Fifty years since the average number of colporteurs employed by the British and Foreign Bible Society did not exceed 150, and the average yearly circulation by colportage was about 150,000 copies. To-day the society's colporteurs distribute by sale 1 out of every 3 copies issued, and the 870 men employed throughout 1902 circulated no fewer than 1,833,000 copies, in over 200 different languages. Of these colporteurs, 29 were at work in Turkey and Greece, 47 in Austria-Hungary, 51 in France, 51 in Korea, 88 in the Russian Empire, 150 in India and Ceylon, and 238 in China.

"John Bull" and the Bible Society

This specimen of "the wisdom of the wise" reminds one of Syndey Smith's famous diatribe against William Carey and the Baptist Missionary Society. The following appeared *verbatim* in *John Bull* for October 29, 1826:

BRITISH AND FOREIGN BIBLE SOCIETY

We have with no small degree of satisfaction witnessed the gradual decay of this most dangerous and hypocritical institution; we have, upon principle, uniformly opposed it, because we knew its real value—its real aim—its real object. We confess we hardly expected the consummation of its downfall so speedily—the period, however, has arrived; for, in addition to the gross and flagrant proceedings which have disgusted and detached most of its branches, some circumstances have transpired relative to a letter circulated by the society, *said to have been signed* by their secretary, which have given it the *coup de grâce.* We have been furnished with the particulars, but

for reasons which we may hereafter explain we shall at present say no more. Lord Bexley is aware of the whole transaction, and has, we believe, expressed himself in pretty strong terms upon it—the exposure must come; and it may appear false delicacy toward a body for which we have ever entertained feelings of mingled contempt and disgust, to postpone it—a little delay may render the development more complete and the annihilation of the faction consequently more certain.

New Quarters for the L. M. S. After several removals during its career of more than a century, the London Missionary Society is ere long to enter a structure, commodious and reared expressly for its use, at a cost of about £30,000, toward which £16,000 have been received from the sale of the remainder of the lease of the old house, and £6,000 from a special fund which was created some time ago for the work now in hand. The memorial stone was laid January 12th.

The Growth of Sixteen Years These figures relate to the phenomenal development of the Church Missionary Society since it launched out "by faith" in 1886:

	1886–87	1902–03
Number of Stations	280	580
European Clergy	217	418
" Laymen	40	152
" Females	22	377
Native Clergy	255	379
" Lay Workers	3,505	7,697
Total Laborers	4,108	9,406
Native Christian Adherents	182,382	299,553
Communicants	44,115	81,652
Baptisms in the Year: Adults	2,634	9,637
Schools	1,859	2,378
Scholars	71,815	121,541
Income	£234,639	£353,164

Salvation Army *vs.* Drunkenness Out of some 2,000,000 persons who have publicly professed conversion in the public meetings of the Salvation Army throughout the world during the last 10 years, it is estimated that at least 10 per cent.—no less than 200,000—have been converted from lives of drunkenness. Besides the tens of thousands who have joined churches, at least 100,000 converted drunkards are to-day marching in the ranks and devoting their lives to the rescue of others.

Romanist Settlements in Great Britain English Protestants are planning means of resistance to the settlement of the "Congregations," recently exiled from France, some 58 in number having taken up their abode in England, in addition to the formation of 7 Jesuit schools and 29 mission residences. The presence of 1,000 communities in England alone of various religious "orders" constitutes a distinct menace to the country. J.

North Africa Mission in Need This society has work scattered through the entire region lying between the Straits of Gibraltar and the Nile, and is able to report the recent baptism of 8 Moslems in Tunis, 22 in Tangier with 24 others, and through its hospitals and dispensaries is abundant in works of mercy. And yet it is straitened for funds; not through any falling off in ordinary donations, but solely to the lack of such legacies as have commonly been received. Gifts amounting to £2,000 would afford ample relief.

The Mission Conference in Halle Probably the most important religious gathering statedly held in Prussia, judging both by the interests involved and the number of participants (running into thousands), is the Annual Mission Conference of Province Sachsen, which Dr. Warneck called into life 25 years ago. It has been characterized by steady growth, and this

year's assemblage partook of peculiar interest, both because Germany's colonial problems are now to the fore, owing to the insurrection in southwest Africa, and because the program partook of a peculiarly suggestive international flavor.

The societies participating actively were the various missionary organizations of Berlin, the Barmen Society, and the Brethren of Moravian Church, with headquarters at Herrnhut. The special international feature was contributed by the presence of Director Boegner, of the Paris Missionary Society.

Professor Dr. Kähler, of Halle, delivered the main address of the conference on: "The Bible, the Book of Mankind." H.

German Work for World-Evangelization According to the figures for 1903, supplied by Pastor Döhler, there are 24 German missionary societies, with an income of $1,509,746 ($1,492,743 in 1902), 587 principal stations (576), 977 missionaries (952), 103 unmarried women (110), 152 native pastors (150), 7,549 other native helpers (7,215), 419,217 "baptized Christians" (397,746), 2,327 schools (2,035), 102,260 scholars (93,738). It will be noted that, except in a single item, the one relating to unmarried women, the last year showed a gratifying increase, and that missionaries wives are omitted, these by our German brethren being counted as a negligible element.

Lutheran Church Work for the Jews Pastor von Harling, the new President of the Institutum Judaicum Delitzschianum, has been appointed missionary and traveling evangelist of this society. Since Pastor von Harling served a number of years as missionary of the Norwegian Central Committee for Jewish Work at Galatz, Roumania, he is well fitted for his new position. The missionary of the central organization, at Cracow, Galicia, has been obliged, on account of the bitter opposition of the Poles to his German nationality, to leave that place, and has commenced work at Bukharest, Roumania. A school has been opened, which is well attended by Jewish children, and the outlook in the new station is very encouraging. The work at Stanislau, under Pastor Zoeckler since 1891, is making rapid progress. The educational work is especially prosperous. M.

Rabinowitz's Work in Kishinef Lovers of Israel will rejoice that this work, suspended since the death of its founder, is soon to be taken up again. The trustees of Somerville Hall, the building erected for Rabinowitz, have handed the property to the Mildmay Mission to the Jews in London, on condition that it is used as a preaching station for Jews. The Baptist community in Kishinef has agreed to take the work under its protection, that there be less danger of interferance from the Russian authorities, and the Mildmay Mission to the Jews announces that a suitable Hebrew Christian has been found willing to accept the post as pastor and preacher at Kishinef. Thus there is prospect that the work will soon be reopened. M.

How Russia Honors the Word When one is so often compelled to say uncomplimentary things about the Russian authorities, it is all the more pleasant to be able to insert an item like the following:

There is a marked contrast between the Church of Rome and the Church of Russia in the treatment of the British and American Bible Societies. Agents of the societies

work freely throughout Russia. The government remits certain of their taxes, and carries a certain amount of the Bibles free on its railways. In one or two towns the street railways give the colporteur a free ticket. The British Society's sales over the Russian Empire last year exceeded 560,000 copies.

ASIA

Is There Hope for Moslem Women? A book has recently appeared, written by Kasem Ameen, a learned Mussulman jurist, which is described as nothing less than "epoch-making," in which the author makes a strong and unprecedented plea for the emancipation of the Mohammedan woman, who is still considered a mere chattel. He would raise her to the level of man, and have her declared his equal, both socially and legally; he would give her a fair elementary education, to start with; he would reinvest her with the rights accorded her by Al-Koran; he would protect her by legislation from the widespread evil of divorce; he would check the demoralizing practise of polygamy; he would have her come in contact with the outside world. Seclusion he would do away with, and the veil he would abolish, not at once, but by degrees. And to effect all these important changes, he brings to his support, not only the traditional tenets of the Mohammedan religion, but the Koran and some reported sayings of the Prophet himself.

Hope for Women in Syria When Dr. Harris, of Tripoli, Syria, examined his first Moslem woman patient, it required 5 minutes to get her tongue through a slit in her veil. Last year 68½ per cent. of all his patients were women, and it has become the custom, at Tripoli, to boldly throw off the veil for interviews with the doctor, except when another man is present!

Recent Mohammedan Conversions In the Bombay *Mohammedan Mission News*, a list is given of 10Mohammedan converts baptized within the last 18 months, and some interesting notes concerning them. One of these, the Indian doctor, Gulam Saiyad Paul, the "Hakim Sahib," has been appointed to help in spreading the Gospel in Persia, and a "dismissal meeting" was held to bid farewell to him. Before sailing he was confirmed, together with some Marathi-speaking converts, in Girgaum Church, by the Bishop of Bombay. On Easter Sunday a Mohammedan was baptized. He is about 20 years of age, and had been living for five years with Christian people and learning the Gospel. On the following Sunday a Khoja Mohammedan, in a good business position, was baptized. He had been a seeker for about 8 years.

Darkness and Light in India Most eloquently and pathetically do these figures set forth the intellectual and spiritual needs of this vast peninsula, containing one-fifth of all the earth's inhabitants:

FORCES OF DARKNESS

30 centuries of Hinduism.
288,000,000 population.
246,000,000 unable to read or write.
40,000,000 women secluded in zenanas.
27,000,000 widows.
6,000,000 under fourteen.
2,500,000 wives under ten.
250,000 widows under fourteen.
14,000 widows under four.
50,000,000 outcasts (pariahs).

FORCES OF LIGHT

100 years of Protestant Christianity.
50 years of enlightened British rule.
25,000 miles of railroad.
25,000 miles of irrigating canals.
50,000 miles of macadamized roads.
53,000 miles of telegraph.
5,000,000 students in 150,000 schools
30,000 university students.
122 hospitals, 164 dispensaries, 184 physicians, 65 leper asylums.
84 translations of the Bible.
18,000 Protestant missionaries.
391 branches of Y. M. C. A. and Y. W. C. A.
397 societies of Christian Endeavor.
2,923,349 Christians, Protestant and Catholic.

Cities of India and Missionaries

The *Indian Witness* has been making careful inquiries as to the need for reinforcement in India, and prints a table to show how far, even in this oldest mission field, we are from meeting the needs. No account is made of villages, yet India is a land of villages rather than of large cities. These villages very rarely have a missionary resident, but are commonly classed as "out-stations." Only cities of over 100,000 population are mentioned:

CITIES	*Population in 1901*	*Missionaries*
Calcutta	844,604	150
Bombay	770,843	75
Madras	509,397	76
Hyderabad	448,466	6
Lucknow	263,951	16
Benares	203,095	14
Delhi	208,385	31
Mandalay	182,498	7
Cawnpur	197,000	10
Bangalore	159,030	24
Rangoon	232,326	38
Lahore	120,058	22
Allahabad	175,748	23
Agra	188,300	28
Patna	135,172	2
Poona	111,385	80
Jaipur	159,550	3
Ahmedabad	180,683	14
Amritsar	162,548	25
Bareilly	117,433	6
Meerut	118,642	14
Srinagar	122,536	12
Nagpur	124,599	16
Baroda	103,782	6
Surat	118,364	5
Karachi	105,407	8
Gwalior	104,083	3

Martinpur, the Christian Village

Rev. C. R. Watson writes from India: "In September, 1899, some 25 men came to near the present site of Martinpur, altho without bringing as yet their families with them, and they hurriedly got through the task of sowing their crops. It was April, 1901, before the present village of Martinpur was definitely surveyed and assigned. To-day it has a population of about 700. The point of interest about it is that it is a Christian village. The government, working ordinarily through the government officials of the Punjab in selecting settlers for the newly opened country, made the experiment of referring to a representative of each missionary society the choice of settlers for a given tract of land. Each missionary body naturally chose its men from its own body of converts, and thus it happens that Martinpur is settled by converts of our mission and may be fairly called a Christian village. It is most interesting to visit this village, where the principles of Christianity have a fair field in which to work themselves out in the social and communal life of some 700 people. Conditions here are a full hundred years in advance of those prevailing in the villages out of which I knew these people to have come. Poverty had given place to comfortable living, and both men and children looked more hopeful and bouyant in spirit. The very dogs of Martinpur have lost something of that cadaverous and sneakish look which marks the common street dog of India."

Souls Thirsting for the Water of Life

The Rev. A. T. Foster, of Pareychaley (Travancore), in an account of a recent tour, says:

We visited three churches, spending a day and night in each place. It was a most encouraging tour. How the people managed to get a holiday from their masters I do not know! As we passed the fields on our way to the church most of the congregation were up to their knees in mud, transplanting rice. By the time, however, that the service commenced they were all in the church, clean and smiling, with no trace of their recent occupation about them. How they listened and drank in every word! It was refreshing to see such thirsty souls, and to know that the Water of Life would quench that thirst and send them away satisfied. Just as a mother rejoices to see a healthy appetite in her children, I rejoiced to see that

room full of hungry faces, and to see the people taking up the Bread of Life so eagerly. Poor folk! their spiritual bodies are as poorly nourished as their natural bodies. It is difficult to get good men to work among them, as the country is so feverish and so remote from civilization."—*London Chronicle.*

Some Needed Reforms in India The *Indian Progress* is advocating a national organization for the promotion of social reform. The objects for immediate work are suggested to be the following:

(1) The raising of the age of betrothal and marriage, both as affecting our sons and our daughters; (2) the maintenance of caste relations with those who have traveled abroad—provided they continue to be Hindus in religion and conform to Hindu ways of living; (3) the promotion, as far as possible, of inter-marriage and inter-dining between the various subdivisions of the four widely recognized castes; (4) discouraging, as far as possible, illiterate and immoral priests; (5) the education of our girls as well as of our young women in agreement with the national life and aspirations of the Hindus; and (6) the prohibition of the acceptance of any money consideration by the parents of the girls as well as of the boys that are united together as husband and wife in the Hindu religious ceremony of betrothal. *

A Missionary Fighting the Plague Says Rev. Dr. Hoskins, of Cawnpore, in his last annual report:

Early in the year the plague became virulent in the city, so that in October the deaths weekly amounted to about 800. The people seemed to be unable to avail themselves of proper medical care, for the disease was unknown to our people, and they greatly feared to go near any plague patient. We secured the Parliamentary report on plague and made a thorough study of it, and prepared in Bombay 2,500 plague pills which, with Epsom salts, we sent through the workers to the people. We also published handbills containing the history, symptoms, and treatment of the plague. These handbills were very helpful to the people, for they get from them a clear conception of the character of this disease and its remedies, consequently they came in large numbers and called the workers to their houses that their sick might be treated. By this treatment a very kindly feeling toward the mission and its workers has sprung up in all parts of the city. In one village, before the native preacher received the handbills and remedies, the villagers were very distrustful of him and threatened his life, so that he came to Cawnpore with his family, to be in safety. After a little persuasion he concluded to be inoculated, and returned with his family to the village and rendered all the assistance to the sick he could; he distributed the handbills freely, and in a day or two his enemies became his friends, and whenever there were plague-stricken patients he was called to give the remedies. Never before in the history of our work have we so completely gained the esteem and love of the people.

A Great Awakening in Burma Dr. Frederick B. Price, a missionary in Burma, says that many signs encourage the belief that Buddhist Burma will soon witness an awakening toward Christianity such as recently visited Japan. He reports that in Rangoon the Burmese Girls' School is steadily growing. Many of the children, with the consent of their parents, and after careful instruction, have received baptism, giving clear evidence of saving faith. One little girl, eight years old, was so urgent that her father gave consent to her baptism, and tho a lifelong Buddhist, he, with his wife, attended the service. Afterward he expressed the hope that his family might not be divided, but all become Christians, adding that "Prayer to Guatama is like taking one's case before the bench-clerk and not the judge." The Sunday-schools are well attended, and Scripture portions are easily sold in the bazaars and other quarters.

China as the Land of Slaves Can this statement be true? If anybody has knowledge to the contrary, let him speak out:

China is undoubtedly the greatest slave country in the world. Of a population of 400,000,000, over one-fortieth are slaves. Every family of means keeps its girl slaves, and a man's position is gauged by the number of slaves he keeps. At any age from 3 to 15, girls are sold, 7 or 8 being the age at which most of them change hands. The unfortunate slaves vary in price. The average is from £2 to £4. Much depends on the girl's appearance. The girls are mostly purchased to do housework, it being cheaper to buy than to hire.

Missionary Progress in China The Boxer uprising in 1900 seemed to endanger the very existence and continuance of Christian missions in many parts of China. But by the end of 1902, 25 new mission stations had been opened in that land, most of them in the provinces of Ho-nan, Hu-nan, Shan-si, and Sz-chuen. Such is the Christian reply to human edicts for the overthrow of the truth. Up to the close of 1902 no fewer than 373 new missionaries had entered the field since the persecutions. The body of Protestant workers in China stands about as follows:

	Men	Wives	Single Women	Total
British.....	602	419	462	1,483
American.....	460	347	310	1,117
Continental....	171	102	77	350
	1,233	868	849	2,950

With all this band of workers, which includes wives, there is only 1 foreign missionary to about 125,000 persons.

China in a Nutshell A grand review of missions in China the ancient; China the isolated; China the mighty; China the weak; China the land of the multitudinous living; China the land of the far more multitudinous dead, her valleys flecked with tombs, and her hillsides honeycombed with graves; China on the top of the wave a century ago; China in the trough of the sea and almost a derelict to-day; China that will be on the top of the wave a century from now; China the "carcass" of the nations to-day; China the awe of the nations to-morrow, like the book of John, sweet as honey in the mouths of those who devour her substance, and awfully bitter when they come to digest it; China the land of the most respectable heathenism that has existed since the Sabeism of Nebuchadnezzar, the greatest single camp of heathenism in the present generation, and the greatest recruiting-ground of Christianity in the generations to come.

REV. WILLIAM ASHMORE.

Gospel Forces Operating in China In his last report to the American Bible Society in China, Rev. J. R. Hykes gives the following facts and figures: "No less than 67 regular societies are represented in the Celestial Empire, 25 of which are American, 19 are British, and 22 are Continental, not including 3 Bible and 3 tract societies, a mission for the blind, a refuge for the insane, the Y. M. C. A., and the Society for the Diffusion of Christian and General Knowledge."

Remarkable Progress in Canton The year 1903 was the best the Presbyterian Mission in Canton ever saw. Not only were the largest additions made to the churches, and the largest contributions received, but in many other ways it was a period of unusual progress. The 20 churches received 1,089 members, an average of nearly 55 each, and contributed more than $8,000 for local expenses. The high school

and theological seminary are full; the hospitals are full; doors for preaching are open one very side; scores of invitations have been received from large villages with requests for chapels, and multitudes listen gladly to the Word.

The Native Church in Manchuria Rev. James Webster, of the Scotch Mission, writes hopefully from Kai-yuan of the conditions in Manchuria before the beginning of the Russia-Japan war. He says in part:

Many villagers have, since the persecution, ceased to identify themselves with the Church, but those who remain—and they are the vast majority—are more heartily Christian than before. It seems to be a characteristic of the work in Manchuria just now that the women's department is more flourishing than the men's.

I have visited all our main stations in the southern province—Haicheng, Liaoyang, Mukden, and Kaiyuan—and the conviction has grown that never before were the fruits of Christianity more abundant in Manchuria than they are today. With all its weakness and imperfection, the Church of the living God is here in Manchuria, called from among their brethren by God's providence and grace, influenced themselves by the Spirit of Christ, and capable of exercising a powerful influence upon the whole life of the community.

Nevertheless, the mass remains unmoved. What constitutes the life of the country is still untouched. Nothing has been changed *nationally* as yet. Much has been done in the individual. The whole being of thousands has been changed. They are new creatures in Christ Jesus. But we want the nation.

Chinese Women Then and Now The minds of the native preachers, like those of the early Church, having been imbued by heathenism with the idea of the inferiority of the female, as naturally as water seeks the level they consign the women to a back seat. At Tung Ping the women occupied a small room at the back of the church, and going into an evening service at An Chia Chuang I saw only men, and was retreating, when a faint voice behind said, "Here we are!" and in the extreme back corner, in the dark (the few lamps being all monopolized by the men), sat the women. I learned also that the common practise in the country churches is to administer the sacrament first to all the men communicants and then to the women. By laying the situation before the preacher in charge at An Chia Chuang, I led him to see how ridiculous it was that his wife, an educated schoolgirl, his daughter, also a schoolgirl, Wang, who studied in the training-school at Tientsin, and myself should sit in the back of the room in darkness, when 3 out of every 4 of the men who were in front with lights could not tell one character of the lesson and hymn from another. On the Sabbath he placed the little girls of the day-school in front, opposite the schoolboys, and the women behind them, and let the men occupy the back seats after their side of the church was full.—*Woman's Missionary Friend.*

How the Gospel Spreads in Korea According to the *Missionary*, it is scarcely possible to realize at a distance the great progress made by the Gospel in the "Hermit Kingdom." A prominent missionary, standing in front of the church where he labored, said to a friend:

Twelve years ago 3 Koreans and I began work on this very spot. There was not a Christian church in this whole region. Now we have in this district between 65 and 70 independent congregations of between 2,500 and 3,500 Christians. Several years ago one could travel from Haju and find no Christians in all that region of 380 Korean miles. Now if one were to lift a

flag at Baju, they could lift flags in sight of each other on Christian chapels the whole distance to Seoul.

Two Cheering Signs in Japan A missionary exchange gives the following facts about Japan: "Missionaries publish 15 of the 17 newspapers and magazines printed in Japan. In no other mission field is the printed page so honored and blessed. The work of women is more conspicuous in missionary work in Japan than in any other country. The ordinary Japanese will agree with almost everything you say about the Gospel, but he has no desire to apply it to his own life. Christianity has made its greatest progress in this land among the intellectual classes.

Education and Religion in Japan During the past two years there has been considerable discussion in educational circles in regard to religious instruction in the schools, and the Department of Education issued a regulation that it was not to be allowed. This, of course, put an obstacle in the way of the spread of Christianity, as it applied to all institutions having government sanction. But the agitation which has arisen has resulted in calling the attention of the people to the subject to such an extent that the result is likely to be helpful in the end. In connection with the discussion, the leading political party adopted the following resolution,

In view of the constitutional provision guarantceing freedom of conscience, there ought to be abso lute religious liberty in schools, the faculty and students being left to observe whatever forms of religion they desire. H. LOOMIS. *

Japan's First College for Women The first collegc for women in Japan is only two years old, yet it alrcady has more than 800 pupils. Of this number many come from the furthest parts of Japan, girls and women of all ages, from the youngest pupils of the high school (twelve years old), students in the university classes of more than thirty-five years old. Some have been teachers themselves for years, others are looking forward to a long career of usefulness as such, and many hope to visit England and study for a time at one of the universities before returning to Japan to become lecturers and literary workers in their turn. The college is undenominational—all religions are tolerated, none are taught. There are three departments—English language and literature, Chinese and Japanese language and literature, and the domestic department, in which sewing, cooking, the tea ceremony, flower arrangement, and similar things are taught.

AFRICA

Evangelizing Forces At Work in Africa According to the Lovedale *Christian Express*, 104 Protestant missionary organizations are at work in this continent, and are using the Word of God, which has been translated in whole or in part into 117 languages or dialects. In the line of education there are 8 colleges, 59 theological training-schools, 83 boarding and high schools, 63 industrial institutions, 2 medical schools for training nurses, several kindergarten, and some thousands of primary and village schools. In the line of medical missions there are 43 hospitals and 107 dispensaries, where, on an average, 150,000 patients are treated each year. There are 3 leper hospitals, 23 homes for rescued slaves, and 13 orphanages; there are 33 mission presses, and 31 mission magazines.

A Conference of African Women! Can it be possible! Native African women thus engaged! It is even so. And, as the *Congregationalist* suggests:

The recent Woman's Conference in the West African Mission of the American Board is the first of its kind among these tribesmen, and means a great stride in Christian lines for these women. It is difficult, held down by native customs as they are, to lead them into any active form of Christian service. This conference is to be held annually, and is to be composed of and conducted by the native women themselves. Their reports on their return surprised the missionaries by their excellence. It was noticeable as showing the great change Christianity has wrought that the husbands were willing to aid in the preparations for the journey, and to care for the children and the fields during their wives' absence.

The Labor Problem in South Africa One of the serious problems confronting the people of South Africa is the supply of labor, not only in the mines, but in all other departments. The present demand for workmen can not be met by the native population in the Transvaal and Rhodesia, and the colonists are looking in all directions for help. A large number of Zulus have gone from Natal to work in the mines, and at the same time thousands of coolies from India have come to Natal and find remunerative employment there. It has been proposed to seek more of this cheap labor from the East Indies and from China. Sir Harry Johnston has suggested that South Africa might be supplied from Central Africa, and specially names Uganda as able to furnish what is needed. But Bishop Tucker strongly deprecates the plan of enlisting the Baganda, thus taking them from their equatorial climate and their life as a plantain-eating people into conditions which would be unendurable by them. He predicts that should such enlistment be permitted, disease and death would soon demonstrate the folly of the attempt. The British colonial secretary, Mr. Chamberlain, has said since his return from South Africa, that every means of securing a supply of native labor should be tried before recourse is had to Asiatics. This whole question of labor supply in South Africa may seriously affect missionary work in all regions south of the Zambesi.—*Missionary Herald.*

How to Teach Manual Labor in South Africa We should aim at teaching the dignity of manual labor by making it an integral part of the curriculum, and *by having it taught by the same men who conduct the literary studies.* It is perhaps hardly necessary to point out the importance of this. From those interested in missionary work, as well as from others, we hear the same complaint made again and again, that the effects of education on the natives is to create in them a contempt of manual work, and to foster the notion that for an educated man to work with his hands is degrading—a doctrine so false and so detrimental to any real progress that men such as Carlyle and William Morris thought it worth their while to spend their lives in opposing it. The only way of uprooting these false ideas regarding manual work, ideas which are in part due to the evil influence of the European, is for our students to see the men who teach them science, literature, and languages ready to throw off their coats and show them how to keep a garden, turn a lathe, and build a house. We should take every opportunity of inculcating what we believe are right views of life by bringing the pupils into personal contact and inter-

course with men whom they can and must respect, not only because of their position, but because of their refinement, their intellectual superiority, and the strength of their moral character.—*Christian Express.*

Work of the Paris Society in South Africa

The Basuto Mission, a jewel in the crown of French Protestantism, has now 14,168 souls in membership, of whom no less than 1,492 were added during the year. There are also 7,352 candidates for baptism throughout the country, and 12,734 children at school. The whole population of Basutoland amounts to 272,770. Last year, by the aid of the London Auxiliary for the support of native Basuto evangelists, no fewer than 27 new out-stations were started.

Automobiles and Steel Boats for Uganda

The Lovedale *Express* supplies these stirring news items:

Probably as a result of the recent gold finds in the vicinity of the Victoria Nyanza, and the increase of trade generally in that direction, a number of boats are now being dispatched from Mombasa. Some 6 or 7 steel lighters are being taken to pieces, and will be sent by rail to the lake, where they will be put together again, and doubtless play an important part in the carrying of mining machinery down to the gold-fields, both British and German.

Before many weeks have passed a motor-car will be running on the so-called road in Uganda. Mr. George Wilson, the energetic deputy commissioner of that protectorate, who is on his way back to Africa, is taking with him a 25 horse-power motor, which he intends to make use in his tours of inspection throughout Uganda. There are now nearly 600 miles of road in country good enough to run a motor on. The question of fuel might seem to present a difficulty, but Mr. Wilson has surmounted this by arranging for a regular supply of petroleum from Bombay, which can, of course, easily be sent up country to Mombasa by the railway. In the near future motor-cars will probably be running from Uganda to the head waters of the Nile.

Christian Forces in Uganda

The report of the Uganda Protectorate for the year ending March 31, 1903, was published as a Parliamentary paper in Christmas week. The Commissioner, Lieut.-Col. J. Hayes Sadler, gives the following statistics of the Church Missionary Society and the Roman missions:

Some idea of the scope of the work undertaken may be gathered from the following statistics: Church Missionary Society—32 stations, 24 ordained English missionaries, 9 lay missionaries, 17 lady missionaries, 3 doctors, 3 nurses, and 32 native clergy; native churches, 1,070; 16 permanent schools, 30 native school-teachers, and 1,900 general native teachers; baptized Christians, 40,056; adherents of the mission, about 250,000. White Fathers—16 stations, 48 fathers, 9 brothers, and 9 sisters, 38 native schools, 797 native teachers, and almost as many native churches; baptized Christians, over 69,000; adherents of the mission, about 126,000. Mill Hill Mission—12 stations, 31 ordained clergy, 6 nuns; established schools, 12; baptized Christians, 13,000; adherents of the mission, about 20,000.

Fruit Gathered in Uganda Last Year

What diocese in America or Great Britain can report such wholesale ingatherings as Bishop Tucker witnessed in Uganda during 1903. As he writes:

This last year it is quite evident from the statistics that have already come in that between 5,000 and 6,000 adults were baptized, and during the last 12 months since my arrival in the field I have confirmed over 4,000 candidates. The labor involved in all this vast work is enormous, and I earnestly hope it will be borne in mind next reinforcing season. . . . It was said recently by one now at home that with "some

of the missionaries in Uganda the work is a fetish." This is not so really, but such an impression is given because the overmastering sense of the necessity of the work being done obliges men to work even to the point of overstrain. And of a single district it is written: "The bishop confirmed 57 at Kisalizi, 81 at Luero, and 158 here."

ISLANDS OF THE SEA

The Independent Filipino Catholic Church

This Church, commonly known in the Philippines as the Aglipay Movement, is very much alive. It has taken at least one million Roman Catholics out of the old Roman Church. Whole provinces have "gone over" to the new Church, taking with them their members, priests, and Church property.

The new church lacks positiveness, and is poorly organized. It is more like a vast mob of earnest men and women than like a Church. Its only positive effort is that which seeks to make the Scripture the basis of faith and the only true guide in morals. Archbishop Aglipay and his supporters have bought and put into circulation among their people 30,000 Scripture portions since November 1, 1903. Some of his bishops are prescribing the New Testament as the book which all candidates for confirmation must study until such time as they have a regular catechism.

The movement has drawn nearly all the thunder of the Romish Church upon itself, so that Protestants have come off rather easily. The new American bishops of the Roman Catholic Church are amazed to find the current setting so strongly away from the old Church. Archbishop Harty, from St. Louis, arrived January 16th. It is rumored that he is determined to make terms with Aglipay and win him back to the old Church. I fancy that will be a hard task. Aglipay is the head of this movement, and has enough of a following to enable him to maintain his position. *

Evangelical Union in the Philippines

The annual meeting of the Evangelical Union, held in the Methodist church in Manilla, January 7-9, was of deep interest. The matter of territorial division among the various societies was open to be dealt with on its merits, as the preliminary three years' agreement was at its end. After very little discussion, it was decided:

(1) That matters stand as they are.

(2) That in future all questions as to the alteration of existing spheres of influence be adjusted between the missions directly interested where possible, the Executive Committee of the Union to act as a Board of Reference in case of failure to arrive at a satisfactory conclusion.

The Methodist Church reported to the Executive Committee a failure to come to a satisfactory agreement with the United Brethren regarding the occupation of the Ilocano provinces originally assigned to the latter by the Union, but neglected for over two years. After a long debate, the Methodists were allowed to enter this field, only the two members of the U. B. missions voting against it.

This settles the disputed question of what constitutes a right to "hold" a field that is not worked, and it opens to Methodist missionaries 500,000 of the most progressive of the Filipino people. *

Australia Not Wholly Enlightened

The Bishop of Brisbane, who is in England just now, is telling a story which constitutes a powerful plea for more missionaries in his colonial diocese. One of his bush clergy,

on one of his tours up country, asked the child of an English squatter what happened on Christmas day, or why the day was observed. The child was unable to answer, and its mother hastened to the rescue. She told the clergyman that he really must excuse their ignorance, as no newspapers had come their way for a long time, and they had not heard the latest intelligence.

MISCELLANEOUS

How the Living Link Plan Works The *Christian Standard* tells how this plan works in the Disciple Church:

The Living Link plan of supporting missionaries on the foreign field has proven its right to a prominent place in our missionary operations. Local churches and associations have provided the support of 36 missionaries, and the signs all point to a large increase in the number this year. This method does what no other method has been shown to do in equal measure. It immediately increases a church's missionary contributions by large percentages. For example, comparing what 10 churches gave last year with what the same 10 churches gave year before last shows a great increase. In 1902 ten churches gave $2,093; in 1903 the same 10 churches, supporting a missionary each, gave $5,446, a gain of $3,352, or 160 per cent. Year before last the 10 churches neither assumed nor felt any special responsibility. Last year they shared with the Foreign Society the responsibility for the support of 10 missionaries. The interest grows. Three churches are now supporting 2 missionaries each, and 2 individuals are supporting a missionary each.

Beginning, Not Staying, at Jerusalem Rev. A. J. Brown leaves not a single shred of that worn-out excuse when he affirms:

The argument that our own land is not yet evangelized would have kept Paul and Barnabas in Antioch, would have prevented Augustine from carrying the Gospel to England, would have prevented the founding of churches in our own country, and would to-day cripple every home missionary church in the United States, since there is no other part of the United States more godless than the cities of New York, Boston, and Philadelphia. I do not mean to undervalue the importance of our work at home, but 7,000 Presbyterian ministers for our own constituency of less than 5,000,000 in the United States, and 262 ordained men for our foreign constituency of 150,000,000 is not an equitable division.

OBITUARY

Rev. Wm. Moir, of South Africa Lovedale has had not a few laborers who have left behind them a noble record, but none of them have exceeded in devotion the Rev. Wm. J. B. Moir, of Lovedale and Blythswood, who died January 3d, at the age of 57. Mr. Moir was appointed by the Foreign Mission Committee of the Free Church of Scotland, and he reached Lovedale on August 2, 1873. In preaching, lecturing, the conducting of meetings, religious and literary, class teaching, the editing of the *Christian Express*, the general superintendence of the mission during the absence of Dr. Stewart, Mr. Moir could always be relied on to keep the work going. He never lost sight of the grand object which the founders of Lovedale had in view—namely, the bringing of the pupils out of heathen darkness into the light and liberty of the Gospel. Mr. Moir was, by appointment of the committee, transferred in the spring of 1897 to the Blythswood Institution, which had been erected and conducted after the plan of Lovedale. He had not been very long at Blythswood when indications appeared of a breakdown, and about two years ago he was compelled to return to Scotland. He was a man of great lovableness of disposition and saintliness of character. He is sincerely mourned by his brethren in the mission field, as well as by many in this country.

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